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ON THE CONDITION OF THE BLACKS IN THIS COUNTRY.

Editorial.

SINCE the publication of our number for June, we have received from the south several complaints against the article, which bears the same title as the one we have now commenced; and though the subject is a delicate one, and requires great caution and prudence in the discussion of it, we think proper, just at the close of our editorial labors, to introduce it again to the notice of our readers.

A Virginia correspondent, immediately on receiving our June number, wrote us an angry letter, filled with the most vehement language, and containing the most serious charges. As, however, these charges were general, and no particular error in our statements was attempted to be shown, we do not feel bound to take any further notice of the communication. If our narrow limits would permit, we should be glad to insert the whole letter, and subjoin such remarks as it would suggest. The letter itself would be a fair exhibition of the manner, in which too many southern people are accustomed to write and speak on the subject of slavery, and the general condition of the blacks.

A highly respected friend of ours has received letters from gentlemen in South Carolina, written with a view to be shown to us, which express regret that the article in question made its appearance, and dissatisfaction with the manner, in which the subject was treated. The letters evince a candid spirit; and the character of the writers entitles them to respectful consideration. One of these correspondents, a clergyman whom we greatly esteem, has intermingled other topics with his animadversions on us, so that we cannot, without obvious inconvenience and impropriety, quote his words. He would not wish us to quote them entire. The substance of his remarks is, 'that the article in the June Panoplist has produced a considerable ferment among those, who have seen it; that he fears the effect will be to diminish the patronage of that work, and to keep alive and increase those sectional prejudices, which have already done so much mischief, in our common country; that the article is regarded as an attack, not only on Virginia, but on the southern states generally and indiscriminately; and that some of the inferences, which it contains, are considered as illegitimate, and as exhibiting more of feeling, than of any other quality.'

In a subsequent part of the letter are some remarks, which we insert at large.

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"If our northern brethren, in commenting on the state of slavery in this country, in terms sometimes severe and almost bitter, would look on the luminous as well as the dark side of the picture, and tell the world the good things that are going on, in relation to slaves, in several places, it would give more effect to their censures, where they are just, and take off the impression, which is too apt to be received by southern men, that in speaking and acting as they do, they are more under *northern* than *Christian* influence. Every thing which is now spoken or written by northern men, on the subject of slavery, whether good or bad, right or wrong, is apt to be referred, by southern folks, to the *Missouri Question*; and to be considered as the effusion of disappointment, or revenge, on account of the decision which took place in Congress, on that topic. Of this spirit many, or at least some, good Christians partake, to a degree greater than one is apt to be aware of; but perhaps not greater than, considering the habits, feelings, views, &c. to which they have been accustomed from their birth, is to be expected. Every reader of John Newton's life must be surprised at the fact of his continuing, even after his conversion, for some time in the *slave-trade*, without seeming to be aware, at the time, that there was any thing wrong in it.

"Besides, intercourse between many places at the north and many at the south is now so great, so frequent, or rather so constant, that there is ample opportunity for correcting the erroneous impressions, that may be taken up, in relation to each other. The religious privileges of the blacks, in Charleston particularly, are well known, or at least ought to be well known; and they are daily and I may say rapidly, on the increase. But this good influence must go on, in a quiet, retired way, and diffuse itself like leaven. Otherwise, without a miracle, (which we can hardly expect,) every good plan, in relation to the improvement of the colored population, must be frustrated. "The kingdom of God," in relation to the people in question, must not come "with observation; neither must we say, lo here, or lo there." A fact, with which I have been made acquainted, I would here mention. The blacks, belonging to what is called by themselves the African Society, consisting chiefly, if not exclusively, of Methodists, with one or two free blacks at their head, who it is stated, had received episcopal ordination in Philadelphia, and who announce themselves to be bishops here, have been for some time engaged in building, for themselves exclusively, a place of worship. They obtained, as I understand, the countenance of the Governor, before the commencement of the undertaking. But, since the article in the *Panoplist* appeared, he has prohibited it, and the work is for the present suspended. You will not be surprised at the jealousy of people against religious meetings, consisting entirely of blacks, and particularly where the worship is to be conducted by them, when you are informed, that most of the incipient schemes of insurrection, &c. that have been detected, have taken place at *professedly religious meetings*."

"Rejoicing in the extensive and various and efficient plans for doing good, now in operation among you, I should be sorry to see any of them curtailed, or cramped, or injured by injudicious or unseasonable publications, in any of your periodical papers, which circulate in the southern region. When I have more leisure, I should like to forward a complete account of the number of black members in the different churches;—of the schools for teaching children and adult blacks to read;—of classes led by black men, &c. &c. to be published in the *Panoplist* or *Recorder*. Whether I shall ever get time, pressed as I am already on every side, is quite problematical."

The following extracts are taken from a letter, written by a South-Carolina planter, with whom we have not the pleasure of being acquainted, but whose character is distinguished for amiableness and piety. Both he, and the writer of the preceding letter, are natives of the state in which they live.

"This communication, my good sir, has been delayed by the protracted illness, and the death of — which prevented my procuring a few documents to forward you, that, if expedient, in your judgment, might be submitted to the perusal of the Editor of the *Panoplist*, to rectify some mistakes in the publication of

the June number of that work, wherein he states, that nothing has been done in the way of bettering the colored people in the Carolinas. I have not procured the Reports of the Sunday School Societies in this city, as I intended, but was prevented; which contained information most conclusive; but I send to you the Report of the Harmony Presbytery, and the Constitution of the Charleston Protestant Episcopal Sunday School Society. In the first are expressed the feelings of the truly pious generally, as well as the facts of the uncommon religious attention of the slaves and people of color in this state, and the unexampled efforts, which have been made for their instruction. In the sixth article of the last, is a transcript of the privileges granted to the people of color, by every previously organized Sabbath School institution among us. And likewise there are very many schools in our city, conducted by colored teachers, for the tuition of colored children, as well as hundreds of other people in the country and city both, who read the Scriptures and other religious books to their fellow servants, and are daily teaching them to read. In short, I feel no hesitation in saying, it has been a subject of deep interest with me for years past; and that, as far as my influence extended, they have had all possible prudent means of instruction, and I conscientiously add, that there never was a more rapid change for the better in the state of any people, than in theirs for the last ten years. Indeed, subordination is losing ground too fast for their own happiness, and the safety of our domestic policy. There have been recent instances of unprovoked attacks from some of them, on respectable citizens peaceably walking our streets, and the perpetrators sentenced to severe punishment by our laws.

"I really fear, that such publications, with the consequent licentiousness of these people, will defeat the professed benevolent design of their authors, and paralyze the exertions of the pious of these states, by inducing their legislators to pass laws prohibiting any assemblages of them for instruction, as inconsistent with our internal safety; when, if we are left to the benign influences of the spirit of Christianity, that is spreading through the region, a little time will level all distinctions in one united effort for promoting the glory of God, and the temporal and eternal happiness of mankind. I do believe, that a respectable part of this community, as to numbers, as well as otherwise, would at this moment rejoice to see such a day, regardless of the pecuniary loss sustained by them, if the minds and state of our posterity were prepared by habits of more exertion for their temporal comfort, and the minds of these people by moral and political instruction.

"Surely it cannot be the disposition of any individual Christian among our eastern brethren, that these people should be let loose among us, with the character now belonging to so great a portion of them, while we are making every exertion, consistent with our own safety, to promote their happiness, both temporal and spiritual,—and are not at the same time, chargeable with the evil of their slavery, which, it is well known, is coeval with our existence; and its extirpation certainly calls for the union of moderation and prudence, on the part of its Christian advocates at least.

"The following occurrences in two instances of the present week, I think you will agree, are strong evidences, that these are not the oppressed people, that they are supposed to be.

"At the funeral of Mrs. — on Monday last, 30 adult slaves followed her corpse to the grave with such lamentations, that her influential male heirs present found it difficult so far to quiet them, as to permit Dr. —'s address on the occasion to be heard. Such affection and regret for her death are not consistent with a state of oppression.

"Yesterday afternoon eleven slaves were admitted at one time to the ordinance of baptism, and will be admitted to-morrow to the ordinance of the Lord's Supper: all after a course of instruction, continued for months before, occasionally by ****, but uniformly by the intelligent, and we believe pious colored man ****,—besides that many of them read fluently.

"But enough, my dear Sir: you know my individual opinion on this subject, and I feel justified in believing there are thousands here of the same opinion. The Lord's children among us, I trust, are disposed to say, *thy will be done on earth as it is in heaven*, regardless of any temporal sacrifice; and as He shall from time to time open the way, be ready to aid his work. We hope and believe, this

is a part of his gracious plan for the salvation of the whole human family; and that he will accomplish it, in his own merciful way and time, by the influences of his gracious Spirit, who, we trust, will christianize the whites and blacks together, as appears now to be doing, and thereby make us all willing in the day of the almighty power of his grace."

The documents mentioned in the preceding letter are as follows:

"But the most encouraging occurrence within our limits during the past year, is the uncommon attention to religion among the slaves and the free people of color attached to the several congregations, and the unexampled efforts which have been made for their instruction. Nothing can afford a more pleasing evidence of the actual increase of vital godliness, and of the approach of millennial light, than a general Christian attention to the immortal interests of these long neglected people. We record with the highest pleasure, that new and continually increasing exertions are made in their favor, and extraordinary advantages for religious improvement bestowed upon them.

"Within the last year several Sunday schools have been instituted for them exclusively, where great numbers of them have been, and still are taught to read the Bible and instructed in the principles of the Gospel. These and other means of grace are eminently successful with these people. Great numbers of them make a profession of religion, and generally give good evidence of vital piety. Several churches have three and four hundred black communicants, who attend upon the ministry of the pastors, and have besides pious and intelligent black men who conduct their religious exercises on the Sabbath, and several times through the week; who teach them the catechism and prepare them for examination previously to their admission as members of the church; and generally they give as good evidence of a work of grace upon their hearts, and as much adorn their Christian profession, as professing Christians usually. Much indeed yet remains to be done. Deplorable are the darkness and desolation in which multitudes of slaves within our bounds still continue; nevertheless it is a subject of the most heart felt thankfulness, that the Christian community is in some measure awake to the importance of the subject, and that so auspicious a beginning is made in attempting to evangelize the heathen within our border."

"*Art. 6.* Persons of color shall be encouraged by the society to partake of the benefits of the Sunday school institutions; but in all cases where they are slaves, they shall be required to produce to the attending Managers a certificate from their owners, that it is their pleasure they should attend and be instructed."

Before we proceed to remark upon these extracts, we must intreat the patient attention of our southern brethern to what we are about to say. Unless they will consent to read coolly, it is in vain that they read at all; and they had better throw away our pages at once, than unfit themselves, not only to weigh our attempts at reasoning, but to receive hereafter any proposals for the melioration of the condition of the blacks, whether made by their own people, or their northern friends. We consider it, indeed one of the darkest signs, as to the future prospects of the slave-holding country, that a vast majority of slave-holders, as we fully believe, and of the most respectable slaveholder's too, are unwilling that the subject of slavery should be publicly discussed in any manner, or in any place, by northern or by southern people. We ask the most candid of our southern friends, if this is not the case? And this being the case, how are any general measures to be adopted for the melioration of the condition of the blacks?

The time must come, when this subject shall be boldly discussed, no matter how wisely and temperately, but still boldly, even in the southern states, or the time of deliverance to the slave-holding country will never come. It would be better undoubtedly, that the southern people should take the lead in this discussion; but if they persevere in silence, is all the rest of the world bound to be silent also? There is, we admit, a time to be silent, as well as a time to speak; but are not all moral agents, who have the faculty of speaking or writing, to judge on their own responsibility, when this faculty is to be used? We believe that the southern people generally mistake their true interests in this momentous concern. The sooner they enter publicly and avowedly upon the work of reformation, the more easily will it be accomplished. At present, with the various precautions which are used, there is little danger of a servile insurrection; but, if nothing is done to improve the condition of the slaves, the case will be far different forty years hence; and at last the gathering clouds will burst. There are many causes, which operate to produce a greater increase of the black population, than of the whites, in all the low country. These causes will continue to operate. And the disparity will at last be so great, that the whites *will not be able to hold the blacks in subjection*. Many southern gentlemen are fully convinced of this. Mr. Jefferson has recently given it as his opinion, as we are informed from a most respectable source, that the blacks will ultimately be the sole possessors of the low country, and the whites will be obliged to migrate to other regions. Another southern gentleman, whose character is well known throughout the United States, has expressed the same opinion. They add, to be sure, that all this will be done peaceably. *Credat Judæus Appella*. It is an easy thing, for the sake of obtaining present repose, and avoiding present responsibility, to say, that one of the most surprising revolutions, which can take place in the human condition, will be accomplished peaceably. What rational ground is there to hope, that the whole wealth of a country can drop from the hands of its owners into the hands of those, who have been absolutely destitute of property; and that all political power can be transferred from the governors of an extensive and populous region to those, who have had no political rights, but have been from time immemorial in a state of absolute political nihility;—what ground is there to hope, that all this can be done peaceably? It may be questioned whether, according to the ordinary process of God's government, such an event is possible. It certainly is not possible, consistently with all past experience of human affairs, unless a gradual preparation is made; unless a thousand hands are employed in laying the foundation of the future structure; unless all that is wise, and public-spirited, and patriotic, and self-denying; all that is high and holy in purpose; all that is generous and efficient in action, be impressed into the service. The character of the whites, to a great extent, must be altered; the character of the blacks almost universally must be elevated. This cannot be done in a day. It is a work of considerable time, and of incalculable labor. But it must be done within a moderate number of years, or it will be too late to avoid the impending danger. Not a day should be lost. With every returning year some prominent advance should be made; some new prin-

ciple, in the general plan of melioration, should be brought to the test; some new accession to the cause of benevolence should be gained. It is, therefore, in our judgment, an imperious duty to discuss the subject, and to hold it continually before the eyes of the American people. If quietly going to sleep would cure the evil, this would doubtless be the easiest way; but a sluggish acquiescence in any abuse never yet removed it; especially in such an abuse as domestic slavery, and one so closely entwined with all the passions and interests of a populous community.

But in what manner should the discussion be conducted? This is indeed a grave question, and demands serious consideration. We answer generally, that the object of the discussion should be to *do good*. The writers and speakers should feel the subject to be one, which involves the interests of this vast continent, through all future times. They should utterly discard all sectional prejudices; at least this should be their constant endeavor, though it is not reasonable to require of them entire exemption from one of the most common infirmities of men. They should feel the most unmingled kindness for those, who are afflicted with slavery, if themselves are so happy as to be exempt from it. Especially should we at the north avoid, both in feeling and expression, every thing like exultation in comparing our condition with that of our southern brethren, as though our own wisdom or goodness had made us to differ. We should avoid, also, the injustice of condemning a whole community for the faults of a part; or implying that the actual slave-holders are more unfavorably affected by their condition, than other persons would be, if placed in the same circumstances. We should rejoice in every indication of good, be it ever so small; and should hope for success in every incipient work of benevolence, so far as a regard to the teachings of experience will warrant. We should not, however, from a wish to think and speak kindly of the existing state of things, or from a spurious benevolence, confound the eternal principles of right and wrong. We should not be so silly as to think, that calling slavery a small evil, or a blessing, would make it so; or that all the injustice, and all the cruelty, and all the mental and moral degradation, which have invariably attended slavery in a large community, are at once to be cancelled, so that none of the guilt will remain, by simply alleging, that slavery was entailed upon the present generation by their ancestors. The cause of truth should never be betrayed by seeming to admit, for a moment, that black men have no rights; or that, because they cannot be trusted with the possession of all their rights at once, they and their posterity shall be doomed to interminable servitude.

It is sometimes retorted upon the people of the north, that they should say nothing upon the question of slavery, for they make the most rigid and cruel masters themselves, whenever they remove to the south, and become possessed of slaves. Without pretending to know how accurate this statement is, we are perfectly willing to admit its entire accuracy, for the purposes of this argument, or any other argument, which we would hold with the southern people. Every cruel and tyrannical master, however, whether from the south, or the north, must bear the guilt of tyranny and cruelty; and no small guilt it is,

however sanctioned by fashion, custom, or numbers, or disguised by the inoffensive names of correction and discipline.

It is also said, that northern people should be silent on this subject, because vessels have been fitted out from their ports for the slave trade; even since that trade has been denounced by the whole civilized world. The disgraceful fact must be admitted; and, to all who are responsible for it, the allegation that they should be silent is valid. They would have no right to complain, indeed, if they were chained to the oar for life, and made to exhaust the bitter cup of slavery to its dregs. Though they may roll in wealth, they are now considered, wherever known, as the basest of thieves, and the most criminal of murderers; and, we may safely add, if legal proof of their guilt could be obtained, there is no crime for which they would more certainly suffer death, at the hands of New-England judges and juries.

After these admissions, it is our duty to say, that the northern people generally, and the best informed, most intelligent and most religious part of the community in particular, are accustomed to entertain none but kind feelings toward their southern brethren. Every indication of good is here received with unaffected pleasure; and, as all well grounded hopes of the permanent improvement of the black population must rest upon the progress of religion, no accounts are listened to with greater eagerness than those, which exhibit the power of religion upon the minds of this depressed portion of our race. We do not forget, however, in our joy on account of every token for good, that the silent establishment of a few Sabbath schools, in the most favored spots of the slave-holding country, is almost nothing, compared with the wants of a million and a half of immortal beings, very few of whom can read the Bible, and by far the greater part of whom are utterly ignorant of religion, and utterly destitute of religious instruction.

There is another point, with reference to the feelings of our northern people, to which we think it right to bear a decided testimony; especially as the inhabitants of the south are altogether in a mistake on the subject. It is this. In the discussion of the Missouri Question, here at the north, and so far as we could learn, throughout the whole non-slave-holding country, there was less of what could justly be called party spirit, or local jealousy, or sectional prejudice, than we ever knew in any great national question. There was less of selfishness, and of a narrow regard to the present interests of a few, than is often found in reference to political measures. What passed in retired circles of active politicians we pretend not to know; but even there we would not impute sinister motives without evidence. It is a sad comment on the doctrine of human depravity, that public men must of course be deemed to act from base principles, not only without any assignable inducements of a selfish nature, but when the cause which they espouse is, apparently at least, the cause of equal political rights, among the members of a great confederacy, and of personal freedom, so far as it can be safely enjoyed. And when the Missouri Question was decided, instead of seeing proofs of political disappointment, mortification, or revenge, we observed unequivocal evidence of deep, public, and general grief, not from considerations of a local or transient nature, but because the principle of interminable slavery was, in effect,

sanctioned; because our professions of attachment to freedom were held up to the reproach of the civilized world; because, as it was apprehended, the southern people themselves had misjudged as to their future interests, and, for a little, partial, imaginary relief, had greatly increased the danger to themselves, and to the whole western country; and because all hopes of limiting slavery, either as to extent or duration, were utterly blasted, and a vast impenetrable cloud settled upon the future, excluding every ray of light, and covering with indescribable gloom the fairest regions of this continent. The mind was fixed principally upon the condition of unborn millions, and upon the revolutions to be apprehended after the present generation shall be laid in the dust. For the truth of this representation we confidently appeal to every intelligent man, who is extensively acquainted with the state of feeling in the northern states.

With respect to the constitutional right of Congress to restrain slavery in Missouri, we are happy to say, that gentlemen in the southern states, who would be pronounced by all parties worthy to be considered as *authorities* in such a case, are fully agreed with the people of the north.

We now proceed to consider some of the topics, which are introduced in the letters, from which we have taken extracts. In doing so, we desire it to be understood, that we do not regard the writers as opponents, but as friendly to the improvement of the black population, and anxious for the ultimate abolition of slavery.

With respect to the "ferment," which the article in our June number produced, we can only say, that to excite passion, or provoke opposition, was far from our object. If any thing was there said, which had a tendency to produce these effects on a truly candid mind, we are sorry for it. But our southern friends must be aware, that the simple fact of the existence of irritation is by no means conclusive evidence, that there is just occasion for it. We could easily illustrate this position by a reference to scriptural history. It is, indeed, an indisputable truth, that no great abuse can be removed without producing a great deal of irritation. Look at the monstrous abuses practised by the Romish church, and at the exposure of them in Germany, England and Scotland. These abuses were acknowledged by the advocates of that church, and it was only contended, that they should be attacked mildly and gently, that they might be gradually and silently corrected. But if the reformers had yielded to these representations; if Luther had written against Popery, in such a manner as not to offend the most bigoted and interested of the Popish clergy; what would have become of the reformation?

The southern people are now unanimous in condemning the slave-trade; but when this trade was first attacked, the intrepid assailants were vilified, as a set of miserable drivellers, who, under the cant of religion and humanity, were willing to put daggers into the hands of all the negroes in the West Indies; who, instead of benefitting the blacks, either in Africa or the islands, would injure them all; and who would, in fact, produce by their measures, if Parliament should adopt them, nothing but revolt and insurrection, burning and massacre, in all the sugar colonies. Never was there more irritation, on any subject, than

prevailed with respect to the abolition of the slave-trade, among all slave-holders in the British empire.

Slavery is a monstrous abuse. You may call it, if you please, in the mild language of judge Washington, '*an inherent vice in the community.*' But whether entailed upon society by a preceding generation, or originating anew, it is a monstrous abuse; and it is one, which can never be removed without a struggle. Happy will it be, if, through the zeal and labors of public-spirited men, and by the peculiar blessing of the Almighty, the struggle shall be confined to arguments, and debates, and vehement appeals to passion and to interest. This is the least that can be expected. There is great reason to fear a very different struggle.

It is intimated, that the publication of articles on the subject of slavery, especially if they travel southward from the north, tend 'to increase sectional prejudices.' This effect is certainly much to be regretted; and the cause of it should be avoided, if it can be done consistently with the performance of imperious duties. But why should our southern friends take the alarm, at the bare introduction of the subject by any one from this quarter, when they have used much stronger language to describe the unhappiness of their condition, whenever an object was to be gained by the disclosure, than has ever been used by others. If a northern man barely alludes to the possibility of a servile insurrection, for instance, it gives offence; and it seems almost to be supposed, that he wishes for the calamity, which he deprecates, and against which he would anxiously warn those, who are most interested. During the debates in Congress last winter, it was by the southern members that the dangers of insurrection were set forth, in all their tremendous aspects. What northern man ever used so forcible language on this subject as Mr. Jefferson, who declared, that, 'in a contest between the whites and the blacks, there was not a single attribute of the Deity, which could take part with the whites?'

As to the article in our June number being an 'attack on Virginia and the southern states,' we would simply ask, whether the extracts from the *black code* of Virginia were not faithfully given. They were copied by a Virginian, and no mistake has yet been pointed out, so far as we have heard. If any of our applications of the law are not warranted by its letter and spirit, let the error be alleged. We conscientiously intended to give a just exhibition of the law as it stands, and as it must be interpreted by the magistrates. But suppose we had erred in a particular instance, are not the great designs of the law undeniably apparent? Did not the legislature intend utterly to prevent the teaching of slaves to read? And has not the effect been to shut up the Sabbath schools in which slaves were learning to read? Has not the law a direct tendency to prevent slaves attending public worship? And does it not actually prevent them? These are serious questions. Whether a clergyman, or a young lady, engaged in the benevolent work of teaching slaves the great truths of religion, would *actually* suffer, for the first offence, according to the rigor of the law, is a matter of little moment, compared with the distressing fact, that several hundred thousand immortal beings, for whom Christ died,

are, by the solemn laws of a professedly Christian country, forcibly excluded from access to the most natural and proper means of religious knowledge. Let those, to whom these remarks wear the appearance of an *attack*, ask themselves, whether any statement with respect to slavery,—its tendency and character,—its effects on the morals of masters and slaves,—can be made with fairness, and boldness, and the most perfect candor, and not be regarded as an attack by southern people. You may, to be sure, write an eulogium on the kindness and humanity of masters, without giving them offence. You may regret that slavery was ever introduced into this country, provided you take care to lay the guilt upon preceding generations. But this is not all that ought to be said. The present generation is not without responsibility. A great work is now to be accomplished; and, unless speedily commenced, it will be difficult, if not impossible to execute it.

It may be true, that writers are more apt to exhibit the dark, than the bright, side of the prospect, when they are discussing the subject of slavery. The reason is obvious. The evils are great and general, and fill the whole field of vision; while the progress of melioration is slow, compared with what is needed, though it may be rapid, compared with its progress in former years. It is with great pleasure, however, that we hear of the improvements already commenced and advancing. We would call upon all, who wish well to the long depressed children of Africa, to rejoice in the hope, that considerable numbers of their sable brethren have become truly pious, within a few years past. We would express devout gratitude to the Giver of every good gift, that He has so mercifully communicated the light of his truth to many, who appeared to be enveloped in the darkness of ages. We pray that the good work may proceed more and more rapidly, and that the issue may be not only better than our fears, but better than our most sanguine hopes. We delight in contemplating the fact, that God sometimes effects deliverance, in a mysterious and unexpected manner, when the most sagacious men are overwhelmed with sadness, and ready to give up all in despair. We should not forget, however, that he often permits guilty nations to become the authors of their own ruin; and that a vain reliance on what God can do, should neither absolve us from the discharge of present duty, nor prompt us to look with unconcern upon threatened calamities.

That the blacks of some of our southern cities, particularly of Charleston, enjoy very considerable religious privileges, we not only admit with readiness, but assert from our own knowledge. That many of them are exemplary professors of religion we do not doubt. We have even anxiously desired to write animadversions on the manner, in which the Editors of the *Christian Observer* have treated this subject, in their review of Fearon's book. Their remarks are extremely injurious to this country; many of them having no foundation in fact; and the only apology, which can be offered, is, that the writers thought Fearon worthy of credit. They represent, for instance, that blacks are not permitted to worship with whites; and, on this assumption, they make a most inflammatory appeal to the feelings of their readers. But every American knows, that seats are

provided for blacks, in every place of public worship, where blacks are to be found; and it is not a little remarkable, that in the most populous parts of the slave-holding country, *blacks are not permitted to worship separately from whites*. One of the extracts, which we have made, is proof directly in point.

Here we cannot but express our sorrow, that any speculations of ours, written a thousand miles from Charleston, and having particular reference to a law of Virginia, should have been the unhappy occasion of arresting the walls of a church, built by free negroes, of the Methodist denomination, who surely were not responsible for our errors, and who would probably never see a number of the *Panoplist* during their lives. But there is one consolation attending the case. It is much better that their labors should be interrupted at an early stage, than that, after having finished a church, its doors should be closed upon them, on the slightest suspicion that evil might ensue, and without any fault on their part. That this would be the case we may fairly conjecture; and therefore it is quite possible, that our remarks saved the black congregation much time and labor and disappointment. It is impossible for us, by the way, to understand by what administration of law it came to pass, that free blacks were interdicted from erecting a church at their own expense, or by the voluntary assistance of others. We hope the law, which authorized such a proceeding, is not exactly on the same principles with that of Georgia, which banished free blacks from the state, on penalty of their being taken and sold as slaves. If all the states in the union were to enact laws similar to the one just referred to, (and each state has as good a right to do so as Georgia had,) the half a million of free blacks in the country would be compelled, either to jump into the sea, or become slaves, and doom their posterity to the same degraded condition; and all this, though they had either been born free, or purchased their liberty, or been emancipated under the sanction of existing laws.

The correspondent, whom we have quoted much at length, charges us with saying, "that nothing has been done in the way of bettering the state of the colored people in the Carolinas." These were not our words. We simply inquired 'what had been done by the legislatures of Virginia, the Carolinas, and Georgia, to elevate the character of the blacks, to secure their rights, and to fit them to become ultimately entitled to all the privileges of men and citizens.' We asked for the production of "all the laws, favorable and adverse to the happiness of the slaves;" and we are not convinced that our demand was at all unreasonable, or improper. Can it be doubted, that the rulers of the slave-holding states have duties to perform towards the slaves? that this difficult and delicate part of legislation should receive the constant attention of the ablest and wisest men in the community? and that certain principles should be fixed, from which the progress of improvement may rationally be expected to commence?

Our southern friends do not deny that slavery is an evil; and that it originated in avarice, oppression, and cruelty. But they say, the evil exists, and cannot be suddenly removed without producing a greater evil. Granted. It will not do, however, to acquiesce in the

perpetual duration of slavery, because it cannot be removed suddenly. And here should the patriotic legislator of the south take his stand. He should insist upon making a declaration to the world, that the present system of holding human beings in bondage is to be excused only on the plea of necessity. He should declare, that every exertion ought to be made to abolish slavery; that the thought of entailing such a curse upon all future ages is abhorrent to the feelings of every virtuous man; that, in measures to be taken, with reference to this subject, the good of the blacks should receive the first consideration, as they are defenceless, and can have no voice in the decision; that certain limits should be immediately imposed upon the power of masters; and that provision should be made for gradually imparting to slaves every thing, which is now withheld from them on the ground of necessity alone. If all the legislatures of the south were to set about convincing the world of their wish to benefit the blacks, and ultimately to redeem them from their present degradation, there is abundant reason to believe, that the peculiar blessing of God would attend every incipient effort. We hesitate not to say, that, at the very beginning of this process, the equality, which the Gospel teaches, is to be made the fundamental principle; that equality, we mean, which is implied in loving our neighbor as ourselves. Every master should feel, and be willing that his slaves should know that he feels, the obligation of discharging this law of love to them. He should be willing that they should know, that the present distinction between master and slave is factitious and unnatural; that it is kept up for their good more than for his profit, or gratification; that he should rejoice, if it could be safely obliterated; and that by good conduct they may expect a material improvement of their condition.

It is doubtless true, as the letter writer suggests, that no Christian wishes to 'let loose the slaves of the southern states, while their character remains as it now is.' But every Christian wishes, or ought to wish, that their character may speedily rise from its depression; and that they may become fit to enjoy all the blessings of personal, civil, and religious liberty. The question of property is too little to weigh any thing against the high claims of a rational being, and the wants of an immortal mind. To how great an extent these claims and these wants are neglected, disregarded, and despised, we leave it for our southern friends to determine for themselves. The Harmony Presbytery declare, that what has been yet done is but a *beginning*; and that 'deplorable are the darkness and desolation, in which multitudes of slaves within their borders still continue.' Before we can judge how much slaves are benefitted by Sabbath schools, we need to be informed how many masters permit their slaves to attend, and how many slaves are inclined to avail themselves of this permission.

We cannot but think, that southern people lay too much stress upon the lamentation of slaves on the death of their masters, as a proof that the mass of slaves are well treated. This evidence is of the most equivocal nature. In every slave-holding country, and in all ages of the world, slaves have generally made great lamentations, at the funerals of any members of the families of their masters. We are far from intimating, however, that the lady, whose decease was

mentioned, was not every thing that could be desired in the owner of slaves; and this the writer of the letter may have known by the most incontestible evidence. It is not our business, and it would be very foreign from our purpose, to go into an examination of the domestic treatment of slaves. That there are kind and amiable masters we have never doubted. That others possess a different character southern people abundantly testify. He must be ignorant of human nature, who does not know, that the possession of unlimited power over others is not favorable to virtue. A good man may possess this power, and yet retain his goodness; but he would be better without the power, and of course would be happier. The temporal condition of the slaves is not the great thing, which demands the attention of the philanthropist; though this is not now what an impartial and benevolent man would wish it to be. Their moral condition demands more commiseration, and should claim the first share in the thoughts, prayers, and labors of all the friends of our country.

We are glad to see it so fully admitted by a Carolina planter, that Christianity, in its genuine efficacy, would destroy the distinction between master and slave. We rejoice to be informed, on so good authority, that many slave-holders would gladly relinquish their property in slaves, provided it could be done with safety. There is, however, a difficulty remaining, which we fear will not easily be removed. One prerequisite to the abolition of slavery seems to be, that the 'minds and state of the children of slave-holders should be fitted, by habits of more exertion, to provide for their own comfort.' Is it possible that this should be done, while slavery exists? Are not the children of slave-holders much less inured to habits of exertion, than they were thirty years ago? And is not the progress directly the reverse of what it should be? If it is not we are altogether misinformed.

As to the intimation, that the southern people of the present day 'are not chargeable with the evils of slavery,' we readily allow much importance to it. Slavery in this country is two centuries old; and the man, who inherits from his ancestors a hundred slaves, will never have to answer for the guilt of reducing them to servitude. But we would intreat our southern friends to remember, that there is such a thing as *consenting to the iniquities* of preceding generations, and becoming exposed to similar condemnation with them. It may be as great an offence against God, for ought that we know, merely to do nothing towards meliorating the condition of slaves at the present time, as it was in former ages to bring them from Africa.

Besides, only a little more than thirty years ago the people of the southern states, having, for more than a dozen years, in war and in peace, declared it to be a self-evident truth that "all men were created equal," insisted upon the privilege of carrying on the slave-trade for twenty years longer, without interference on the part of the national government. During the few years which have elapsed, since that iniquitous traffic was forbidden, the laws have been often violated by the clandestine importation of slaves. And now the whole southern country have resisted every attempt to exclude slavery from the boundless regions west of the Mississippi.

We can easily imagine, that some fifty years hence the inhabitants of Missouri will reproach the legislators of the present day, in a strain like the following. "Here we are, in a climate and with a soil admirably suited for freemen, impoverished, distressed, and degraded by a numerous slave-population. The evils of slavery were experienced before our civil community had an existence. By the fathers of our national independence the whole northwestern territory, now forming a number of rich and populous states, was forever secured against this odious division of society. Attempts were made to extend this beneficial provision to the western side of the great river. But our ancestors, forgetful of their own complaints against preceding generations, entailed the curse upon us. We are not to blame for it. We cannot help it. No hope of escape or deliverance appears, unless after ages of toil, and peril, and suffering."

That these melancholy predictions may never be verified is our anxious desire; but unless great and united and long-continued exertions are made for the removal of slavery, the calamities which it will bring upon this continent will exceed all human powers of conception or calculation. Our southern brethren must excuse us for feeling and expressing solicitude on the subject. No state of mind is so unbecoming the people of this country, or so unsafe in itself, as a deathlike stupidity; or as a presumptuous habit of saying, the evil must take its course; nothing can be done; no interference must be attempted; *the Lord will not do good, neither will the Lord do evil.*

MISCELLANEOUS.

For the Panoplist.

COMPARISON BETWEEN THE HAPPINESS AND MISERY OF THE PRESENT WORLD.

"The more accurate knowledge any one has of the human character, the stronger will be his conviction of the preponderance of suffering in the world." Panoplist for July 1820, p. 370.

It is important to form a correct opinion on the comparative quantity of happiness and misery in our world, for several reasons. Our opinion will affect our views of the character of God and of his government, and have a material influence upon our own enjoyment. Preponderance of suffering around him, must make even a happy man miserable. A state of probation can scarcely be consistent with excess of suffering, and the wisdom and benevolence of God seem entirely opposed to it, where probationers for eternity are the subjects of the divine government. For my dissent to the above-quoted sentiment, I give the following reasons.

1. The frequent appeal in the Scriptures to the works of God, as affording decisive proof of his goodness, and of the exhibition of his goodness to man in that multitude of objects which constantly minister to his happiness. The reader need only be directed to the

Psalms, or almost any other part of the Bible. Now, if these works did not afford more abundance of happiness, there would be no force in these passages. If the works of God were productive of more misery than happiness, these appeals would be entirely lost.

2. That the objects of the world yield more happiness than misery, is proved by the strong attachment of all men to them—an attachment, which even divine grace does not subdue till the hold on life is broken. The cautions and warnings of Scripture, addressed to Christians on this point, show the force of this consideration, while they exhibit the exposure of Christians, because the objects of the world give so much enjoyment. The alluring nature of the world is proverbial. But it is alluring because it yields a preponderance of enjoyment. The question is not, whether the happiness it affords is the best or the highest, but whether its happiness, such as it is, exceeds its misery, such as it is. And this consideration is decisive on the question.

3. The numerous relations of life are calculated for the happiness, and not for the misery of man. If then, the duties involved in these relations, are generally performed, or oftener performed than violated, they yield an excess of happiness. We have only to open our eyes upon the world, to be convinced this is the fact. Citizens are not generally in rebellion against their government, nor rulers destroying or inflicting misery on the majority of their citizens. Compared with the contrary cases, how few men are thieves and robbers; how few generally dishonest in their dealings; how few husbands hate and abuse their wives; how few divorces take place, and how few forsake their families; how few children are generally disobedient, and abusive to their parents; how few brothers and sisters live in enmity, and inflict evil on each other; how few in neighborhoods generally violate their obligations to their neighbor; how few are engaged in lawsuits, compared with those who are not. This list might be swelled to any extent. But a partial view is enough to convince us of the preponderance of happiness from these sources.

4. Providence directs events for the greater good of mankind. Compared with the contrary, how rare, in any given place, is famine, and drought, and pestilence, and earthquake, and the desolations of war and fire and inundations. How small is the number of the sick generally compared with the healthy, and of the mourners, with those who mourn not; the blind, with those that see, and the deaf, with those that hear, and the lame, and maimed, with those that are whole; and how very great is the number of those, who have the comfortable exercise of all their powers and faculties. How few are accidents and casualties, compared with the contrary. The same is true of shipwreck in the most dangerous seas, and of conflagrations in the most crowded cities: how profitable a speculation is insurance even in these cases.

5. Numerous objects seem designed merely for the enjoyment of man. For ought we can see, the great objects of utility would have been answered, had the foliage of trees and herbs, the covering and form of animals, the mountain and the valley, the stream and the dew-drops, not been beautiful to the eye; or food gratifying to the

taste; or exercise indifferent, instead of pleasant to the body. An induction of particulars, like those under the last three heads, will convince any one of the preponderance of happiness.

6. The appearance of mankind indicates much more enjoyment than suffering. Let each one begin with himself. Seldom is the person found, whose appearance convinces others that he is more miserable than happy. For myself, though not very happy, I have a great excess of enjoyment. If I consider my family, they generally appear comparatively happy. Their fare is coarse, but it appears to be sweet. Their countenances generally wear the smile of happiness, or the calm expression of general contentment. My children, like all others I see, are generally engaged in such employment or amusement, as keeps their countenances happy for the most part of the day. When I visit from house to house, and when I go abroad among other people, I see every where the same indications of happiness which I find at home. The traveller tells me, such is the fact every where. And the whole satisfies me of the great predominance of happiness in the world.

Occasionally I meet a person, who enjoys all the riches of the divine goodness around him, and yet declares it all to be poor compared with the richer joys the Gospel affords. He does not depreciate the goodness of God in his material works, in order to enhance the worth of the Gospel. But he enhances the value of the Gospel and the riches of divine grace, by beholding and enjoying the objects which God has profusely thrown around him, and then feeling and admiring the far superior enjoyment afforded by divine grace. That man, I have ever thought, viewed things as they are exhibited in the Scriptures. While he *thanks* his Lord for the predominance of happiness in the world, he *adores* him for that "joy unspeakable and full of glory," which is realized only by the true friend of God and the Redeemer.

U. Y.

EXTRACTS FROM THE DIARY OF COTTON MATHER.

(Continued from p. 453.)

June 14. 1716. My letters for Europe give me fresh opportunities for extensive service to the kingdom of God.

15. A memorial of great consequence to the christianized Indians must be laid before the General Assembly.

16. *Saturday*. I set apart this for prayer with fasting as I use to do. Alas! that I may say, with grief and shame for the mean performances, *as I use to do*. The sick state of my two elder daughters was a special article of my supplications. I hope I have obtained mercy for them.

18. The death of some young persons must be pungently improved on the survivors in the flock.

20. My parent is just finishing *seventy-seven years*. I must now, more than ever, treat him as one taking wing immediately for the heavenly world.

21. The General Assembly now sitting, I would improve the opportunity to deliver in their hearing a discourse about the due improvement of advantages for good, and especially insist on one article: the advantages which our people in general have to be the best people in the world; and the advantages that men in public stations have to be public blessings.

24. The astonishing mercies of God unto me, in a constellation of happy circumstances, oblige me not only to maintain a very heavenly frame of mind, ready and willing to take wing for the heavenly world at the first call of God, and prepared also for afflictive changes in my pilgrimage through this world, but also to study intensely how I may improve these days of my prosperity in a very uncommon industry and fruitfulness.

I have not so many opportunities to do good by way of the press this year, as I have had in some former years. I must look up to the glorious Lord, who has all my opportunities at his disposal, that he would not permit any abatement of them.

25. I must draw up a more complete catalogue of *inquiries* to be made, and of *directions* to be given, and of *articles* to be insisted on, when I make my pastoral visits to the flock.

28. There are some very unwise things done, about which I must watch for opportunities to bear public testimonies.

One is, the employing of so much time upon ethics in our colleges. A vile piece of paganism.

July 1. That so my care of holy and useful meditation may be invigorated, I would have always ready a set of subjects; and in the intervals of business, especially as I walk the streets, I would have recourse to one or other of the subjects, and so prosecute it in my thoughts, that I may be able, on the first opportunity, to write down the heads of them. A perpetual treasure this may produce for my public performances.

2. Several special cases of calamity in the flock I am to consider, with suitable applications: especially in the public supplications.

5. I take notice of several very considerable deceits of Satan, appearing to do very much hurt among the people of the country. Will the Lord enable me to take a nice and wise observation of them, and then bear my testimonies.

6. I would move diverse things to the Indian Commissioners: especially, the education of some Indian youths for the ministry in a better way than has yet been practised.

8. Methinks opportunities and invitations to turn my enjoyments into sacrifices grow more and more acceptable to me. Oh let me be very much dissatisfied with myself, until I find an incomparable pleasure in the exercises of a sacrificing soul.

I find a progress, (but I must make a much further yet,) in the experience of growing dead unto the world, and I more feel the meaning of being alive unto God. I will study upon the subject.

9. The humors of many in the flock, who easily withdraw from the assembly, afford me such an exercise for a patient sacrificer, as may have happy consequences.

10. I have been guilty of an oversight, in my not making the birth days of my children a more useful occasion of inculcating the

most lively and pungent admonitions upon them. Though I have said something to them on those days, yet not enough.

15. Except in the sickness of my two daughters, I enjoy upon all accounts, a most wonderful prosperity. A comfortable dwelling; a kind neighborhood; my son — vastly to my mind, and blessings without number. Together with my own health and strength strangely recruited.

I would be very solicitous to hear what the Holy One speaks to me in my prosperity, and set apart some time to think on the more special improvement I should make thereof.

16. Some foolish and froward people in the flock fall out about their seats. I must use the methods of prudence and piety to manage such roots of bitterness.

17. Some occasions arise of more than ordinary concern, relating to the education of my son —. And in relieving him I may provide for the relief of other children.

But oh what a work am I put upon;—the sacrificing of my daughter Catharine!

18. A great variety of services may be done by me this day for the churches in the neighborhood.

This day I went over to *Marblehead*, and with extraordinary assistances of heaven to me, in the variety of services wherein I was concerned, I ordained *Mr. John Bernard*, as pastor of the church there.

21. A pious woman in my neighborhood, under great affliction, must be comforted all the ways I can think of.

Having lately delivered unto some young men, associated for the purposes of religion, a discourse on the resolutions of piety, I gave them a copy of it which they are publishing. It is entitled, **PIETY DEMANDED.** *A very plain and brief essay to demand piety from all people, more especially from young people; and to direct the answers that are to be returned to the demand. Offered unto a Society of young people associated for the intentions of early piety, in the city of Boston.*

Wednesday, July 25. The languishing state of my daughter Catharine brings me unto the dust before the Lord. I set apart this day for prayer with fasting, to carry the condition of this child unto God her Savior. I took all the methods of the most successful persuasion and managed the cause in such ways and with such frames, as are most likely to be followed with answers of peace.

And now, I am waiting for thy salvation, O Lord.

27. I am employing several hands to make agreeable collections of such things in the country as may give some entertainment unto men of ingenuity.

29. I am afraid, lest the multiplicity of my affairs, and my easy circumstances, procure some abatement of those ejaculations towards heaven, with an eye continually unto the Lord, which I am used unto. Oh, it must not be so; it must not be so.

30. I must single out a number of special cases, wherein the combats of Christianity are most usually called for, and in a sermon briefly and plainly show the flock, how to manage their combats in these cases.

August 2. In the astonishing things done at *Halle* in the *Lower Saxony*, under the influence of the incomparable *Francke*, our Savior

has preached a loud and a living sermon on his own precious text, Matt. vi, 33, which doubtless he would have the whole world every where take notice of. I believe I shall be doing a thing pleasing to him, and a suitable service to the kingdom of God, if I preach a sermon on this famous text, in the hearing of the General Assembly of the province, and conclude it with a relation of those marvellous occurrences.

6. I would send for the negroes of the flock, which form a religious society, and entertain them at my house with suitable admonitions of piety.

7. The methods of *seeking first the kingdom of God* in the management and government of my family, ought more distinctly to be thought upon and further improvements made in them.

9. I will go on with my proposals for religious education in schools; and, if I can, bring in the other ministers in favor of them.

10. It shall be considered, whether the religious societies of young men may not have their quarter-nights all together; and whether they may not on those nights hold their meetings in one or other of our meeting houses; and whether a sermon preached on that occasion by one of the ministers may not be a great service to piety among the youth of the town.

11th. *Saturday*. This day I set apart for secret supplications, as usual, preparing for the eucharist. The occasions were what have of late been usual.

But then I went unto the Lord with my humble memorial concerning the state of his kingdom, the approaches whereof are by his faithful servants greatly looked and longed for.

I represented, that there were servants of his industriously at work for his kingdom in the world. Among these I particularly mentioned those of the *Frederician University*, and those of the *Malabarian mission*. But we can do very little. Our incumbrances are insupportable; our difficulties are infinite. If He would please to fulfil the ancient prophecy of *pouring out the spirit on all flesh*, and revive the extraordinary and supernatural operations with which he planted his religion in the primitive times of Christianity,—and order a descent of his holy angels to enter and possess his ministers, and cause them to speak with the tongues of men under the energy of angels, and fly through the world with the everlasting Gospel to preach unto the nations,—wonderful things would be done immediately. His kingdom would make those advances in a day, which, under our present and fruitless labors, are scarce made in an age. I pleaded, that his word had given us reason to hope for a return of those powers, and for the making bare the arm of the Lord before the nations. And He has promised his Holy Spirit to them that ask him. I pleaded, that His diligent servants, having preferred the sanctifying influences of his Holy Spirit above any miraculous powers, and been humbly willing to undergo any fatigues for the service of his kingdom,—seemed somewhat prepared for these favors of heaven. And having made this representation, that orders may be given by the glorious Lord, for a descent of his mighty angels, to give wonderful shapes unto the world, and so seize upon the ministers of his kingdom, as to

do things which will give an irresistible efficacy into their ministry, I concluded with a strong impression upon my mind, *they are coming; they are coming; they will quickly be upon us, and the world shall be shaken wonderfully.*

EDUCATION IN GREAT BRITAIN.

THE British Parliament have very wisely directed their attention to the subject of the education of the poor. Last year, Mr. Brougham was appointed chairman of a committee to collect information, and prepare a system. Early in the present session of Parliament, he introduced a bill, the object of which was to secure to the poor the benefits of common schools. On that occasion he delivered an elaborate speech, which, though very indifferently reported as to style, contains a great mass of information. With the details of Mr. Brougham's plan we are not particularly acquainted; but we observe, that the dissenters object strenuously to some of its provisions, as placing the appointment of schoolmasters altogether in the hands of the established church. However this may be, or whatever modifications the plan ought to assume, there is no doubt that the subject is worthy of the most deliberate attention of the British legislature.

We call the attention of our readers to the wonderful punctuality of the English clergy, in answering calls of a public nature, as exemplified in the following statement of Mr. Brougham; a punctuality, which would appear to us incredible, if stated on doubtful authority.

"The first work of the Committee had been to address a circular to the whole of the clergy of England and Wales. This circular was answered, in one day, by upwards of 600 letters, which, added to those received next day, made 2,600 letters received by him as Chairman of the Committee. In the first week answers had been received from one third of the clergy of England; that is to say, that the whole of the clergy, who could reach Parliament in that time, had obeyed the summons of the House of Commons. After a little while, almost the whole of the clergy had sent in answers; out of 11,400 persons, there was a deficiency of only 600. There was a second circular sent by the Committee, praying that the deficiency of answers might be made up. This was in a great measure complied with; but still there was a deficiency of more than 200. This deficiency did not arise from any inattention in the clerks of the Committee, to whose skill and attention he should feel it more necessary to allude by and by; nor to any negligence on the part of the post-office: it arose in fact from the dissolution of Parliament, and from some mistake, which could not be accounted for; but from whatever cause, so it was, that 360 returns had been put into a box and set aside. Now it was found, by a curious sort of chance, that these 360 returns were the most elaborate and important of any. They had been picked out to assist the gentlemen engaged in the inquiry. The delay having occurred, and the Committee not knowing its cause, wrote again, certainly in language which might have been spared, and thus those 360 gentlemen were chid for what was not their fault; but what arose in fact from their anxiety to comply with the wishes of the Committee. He would not have been surprised if the letters had been answered publicly; if it had been said that the parties thought it hard, after having already sent up eight or ten closely written pages of a report, to be again called upon. Would the House believe what the answer returned was? And here, he must say, was the finest specimen of Christian meekness and benevolence, which could be adduced. Out of the whole number applied to, only two had murmured a complaint. These two

gentlemen, as well as all the others, returned fresh copies of their reports. Some had copied their former statements; but others, having kept no copies, made them out afresh."

We think the foregoing statement exhibits one of the finest specimens of public spirit, which we remember to have seen; and we doubt whether there is a country in the world, which could show its parallel. We would barely ask the clergy of our own country to consider, whether a similar application to them would meet with a similar universal attention. Many would attend to it, doubtless, with zeal and efficiency; but would *all* so far attend to it, as even to take it up a second time? It is the habit of some persons, whenever an application of a public nature is laid before them, to defer it, as a matter of course, to a more convenient season. That season, generally speaking, never arrives. We earnestly request all, who are solicited to take a lead in the promotion of benevolent objects, to proceed immediately to consider, whether any particular object, which solicits their attention, is worthy of patronage. Let this point be decided with a due sense of responsibility; and, if it be decided in the affirmative, let no time be lost. Let the hands be immediately applied; let the heart be engaged; and let zeal and activity correspond with the value of the object. As our limits will not permit us to enlarge, we may, perhaps, resume the subject in our number for next month.

GENEROUS AID TO THE CAUSE OF BENEVOLENCE.

THE Brig Joseph, Capt. Rich, for Mobile and Blakely, which sailed from this port on the 30th ult. carries several passengers, among whom is the Rev. JOHN B. WARREN, who has an engagement to preach during the winter at those places, particularly at Mobile, and before his return expects to visit New Orleans, and the principal settlements on the red river.

The captain offered Mr. Warren his passage free of expense; and the other passengers provided his stores for the voyage; thus showing their respect for the character of a minister of the Gospel, and their readiness to aid in conveying religious truth to the destitute. We are authorized to express the gratitude of Mr. Warren for this generous proof of kindness; but the principal design of these paragraphs is, to remind others of their ability to befriend similar objects.

Were such instances to become general, as they easily might be, the facilities for sending the Gospel to the destitute parts of our own and other countries would be greatly increased, and some of those, who are well qualified for service as missionaries in our new settlements, would be speedily conveyed to the field of labor; whereas they are now delayed, and sometimes prevented, by the expensiveness of journeys and voyages.

While such acts of generosity deserve a thankful acknowledgment, they ought to suggest to every one, who values the best interests of mankind, the inquiry respecting his own duty. Let every reader ask himself the question;—What opportunities have I for

promoting the kingdom of Christ? How are the means now in my possession to be most successfully employed, in the great work of doing good?

An objection is started by some, on account of the "hardness of the times," and the narrow circumstances in which they are placed. Without stopping to show, that pecuniary embarrassments are too often produced by extravagance, or bad calculations, it is sufficient to notice the fact, that scarce any man is so poor, as not to find means of obtaining considerable money in a year, which is spent in a manner, to say the least, not more conducive to his interest, than if given to charitable objects. Hardly a man can be found, refusing to aid in the religious charities of the day, who does not, in various ways, expend for useless and mischievous purposes, a larger sum than would be required as his fair proportion in carrying on the works of benevolence; and it has often been observed, that the persons who raise the loudest and silliest objections to missions, Bible Societies, &c. are precisely those, who are guilty of squandering a large part of their income, or their earnings, on objects not producing even the smallest public benefit.

REVIEW.

The Christian Almanac; or New England Religious Astronomical Diary for the year of our Lord and Savior Jesus Christ, 1821. Boston: Lincoln and Edmands.

To one, who believes that it is wise to choose the best objects, and to select the most approved means for their attainment, many things in the ordinary conduct of Christians, will appear far from exhibiting such marks of wisdom, as would have been expected from men professing to be guided by the Gospel. In the common occupations of life, he receives the most credit for sagacity, who not only looks at the immediate operation, but who removes obstructions and avoids or overcomes obstacles. No one, who has a weight to be raised, or a heavy body to be transported, is so foolish as to place one mechanical power, or the strength of one animal, in direct opposition to another. Nor does he throw impediments in the path he intends to travel, or willingly suffer them to be thrown there by others.

How is it, then, that professors of Christianity, after receiving the Bible as the only revelation from God, and of course the only safe rule of human duty, will tamely permit the emissaries of Satan to deal out every day to their children, their families, and themselves, the lessons of vice? Why, when the soil is so difficult to prepare for good seed, and the toil so immense to plant and mature it, do they invite the grand enemy to sow his tares? Let the reader look a moment at two or three facts.

A child is taught on the Sabbath by his minister, (and we hope sometimes by his parents,) that he must love God and obey his commandments. This is very well. The time thus occupied is perhaps one or two hours. But what is he taught during all the hours of every other day in the week? Is not a large, a *very large* proportion

of the scenes in which he mingles, the conversation he hears, and especially the books he reads, precisely fitted to banish from his susceptible mind all thoughts of God and eternity? Are they not precisely such as would be chosen by the great Destroyer to fasten in his mind the most incurable prejudices against religion, and bind him fast an eternal slave in the kingdom of darkness? To say nothing of the temptations of a city, or the scenes of shameless iniquity, which are every where found among an overflowing population, let us look at the reading of the more illiterate in country villages. In the northern states, almost every one can read. But the reading of many thousands, (to our shame be it spoken,) is confined almost entirely to *almanacs* and *newspapers*. Where a man thinks himself too poor to take a newspaper, he depends on some news monger to give him a weekly or daily account of "all the news that is stirring." An almanac, every one, even the town pauper, must have.

Now let any sober man cast his eye on a file of old almanacs, and turn back their pages for twenty, thirty, or forty years, and observe what ample testimony is borne by every leaf that it has been read times without number, insomuch that many of its witty stories, and loose songs, are scarcely legible. It cannot be denied, that a calendar has been the common vehicle, in which have been conveyed to every hut in every hamlet such obscene songs, and vulgar anecdotes, as were the favorites of the dirtiest bar-room.

It gives us sincere pleasure to observe an improvement in many little books designed for common readers. We are particularly gratified to see the commencement of a new series of almanacs, designed to contain such articles only, as a Christian parent of an enlarged heart, and a pure taste, would desire to see in the hands of his children. The little manual before us is replete with valuable matter. It is principally devoted to one great subject,—the greatest that can claim the labors of men on earth,—the universal diffusion of the Gospel. The matter is arranged, to a great extent, in the form of tables. The first exhibits the population of the different portions of the globe, and the religion which the inhabitants of each profess. Another contains the names of the principal Bible Societies, and the date of their institution. A third exhibits the names, time of establishment, number of missionaries, and amount of income, of the principal Missionary Societies, in Europe and America. A fourth gives a geographical view of the several missionary stations in each country, the number of missionaries at each station, &c. Next follows a brief notice of the Religious Tract Societies, Education Societies, Sunday Schools, Mission Schools, &c. &c. All these particulars are valuable to every person, and every Christian ought to be ashamed not to be acquainted with them.

We give the following paragraphs from the Editor's address to the public, as an exposition of his design, and a specimen of the temper, with which he has executed it.

"The Editor has no more interest in the extensive circulation of this work, than any other Christian. If it prove a means of effecting good, that is all the reward he expects, and all he desires. He may, therefore, venture to request of Christians generally, that they will use their influence to promote its circula-

tion; and as the work is designed to embody a large number of valuable facts, showing the progress of the Church in the great business assigned her by the God of heaven, he may be indulged in the farther request, that this almanac may have a different fate from that which attends most almanacs and be kept *after the year has expired*, that by comparing succeeding numbers with the past, a distinct view may be obtained of the prosperity of Zion, and of the yearly advances of her King to put an end to her mourning, and make her the joy of the whole earth.

"Let, us therefore, daily act under the impression, that we are doing business, not merely for ourselves and for the life that now is, but for hundreds, and perhaps millions, of our fellow men—for generations yet unborn—and for eternity. We are acting in the presence of God, of angels, and of men. Let us, then, lay aside every weight, and run with patience the race set before us, looking unto Jesus, the Captain of our salvation. He alone can enable us to war a good warfare, and make us more than conquerors. Though our enemies be mighty, there is one mightier than they; and though they be numerous, there are more with us than with them. Nothing from without can endanger us, if all be right within. The church is safe, so long as her sons watch, and pray, and act. This they must *all* do, before she will extend her boundaries from sea to sea, and from pole to pole;—this *some* must do, or the church will die. God has indeed done wonderful things for his church, and he will yet do wonderful things for her;—but, let it be forever remembered, that the vigorous, persevering, and prayerful exertions of his children, are the only means, which he has engaged to use, or to bless, in perpetuating, enlarging, and beautifying the church on earth."

Besides what have been mentioned, there are twenty-six short articles, containing anecdotes, arguments, facts, &c. all in accordance with the great design. There are, also, five short pieces of religious poetry. Several of the last pages are occupied with a list of courts, stages, roads, &c.

We earnestly recommend this little work to the patronage of all, who wish to have the minds of the rising generation early habituated to contemplate the progress of divine truth, as the most interesting sight which this world will ever present. We recommend it to all, who purchase tracts for gratuitous distribution. Benevolent individuals should see, that every tavern has a copy, to be hung up in the bar-room; and that the cabin of every vessel is furnished with one. Such pains should now be taken by the active and intelligent friends of missions, that, in future years, this almanac may be called for, much more extensively than at first can be expected.

We conclude by quoting an anecdote, entitled, *Liberality of Converted Hottentots*.

"Bethelsdorp, in South Africa, is about 600 miles east of the Cape. The number of Hottentots belonging to the settlement in 1815, was not far from 1200. During that year, these Hottentots paid taxes to government to the amount of *three thousand five hundred dollars*. This seems rather a large amount for taxes. But in the same period of time, they contributed to the funds of the London Missionary Society, *five hundred and thirty-two dollars eighty cents*;—were building, at their own expense, a *School-Room* and a *Printing-Office*, under the same roof, (70 feet by 80,) and made collections for the poor every Sabbath, the amount of which was *one hundred and seventy-seven dollars*! It is natural to inquire, how many towns are there in our land, of the same number of inhabitants, which do so much for charitable objects, as the poor Hottentots of Bethelsdorp?"

MISSIONARY HERALD.

No. 11.

NOVEMBER, 1820.

VOL. XVI.

RELIGIOUS INTELLIGENCE.

ELEVENTH ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE eleventh annual meeting of the American Board of Commissioners for Foreign Missions, was held in Hartford, Conn. at the house of Henry Hudson, Esq. on the 20th and 21st of Sept. 1820:—Present

The Hon. JOHN TREADWELL, LL. D.	The Rev. ALEXANDER PROUDFIT, D.D.
The Rev. JOSEPH LYMAN, D. D.	The Rev. ZEPHANIAH S. MOORE, D.D.
The Hon. STEPHEN VAN RENSSELAER,	The Rev. JEREMIAH DAY, LL.D. D. D.
The Rev. JEDIDIAH MORSE, D. D.	The Rev. ELIPHALET NOTT, D. D.
The Hon. JOHN C. SMITH, LL. D.	The Rev. JAMES RICHARDS, D. D.
The Hon. JOHN HOOKER, Esq.	The Rev. SAMUEL WORCESTER, D.D.
The Rev. CALVIN CHAPIN, D. D.	and JEREMIAH EVARTS, Esq.

The session was opened with prayer by the Rev. Dr. Lyman, and on the following day by the Rev. Dr. Morse.

Minutes of the last annual meeting were read.

Letters were communicated from sundry members expressing regret, that they were unable to attend this session of the Board.

The accounts of the Treasurer were exhibited, as certified by the Auditor, and were accepted and approved.

The report of the Prudential Committee was read, accepted and approved.

On Wednesday evening, at 7 o'clock, attended public worship, when a sermon was delivered by the Rev. Dr. Nott, from Mark xvi, 15, *Go ye into all the world, and preach the Gospel to every creature.*

The report of the Agents of the Foreign Mission School was communicated, accepted, and approved.

Gen. Van Rensselaer and Drs. Worcester and Proudfit, were appointed a committee to present the thanks of this Board to the Rev. Dr. Nott for his sermon delivered before them, and to request a copy for the press.

The following gentlemen were chosen officers for the ensuing year; viz.

The Hon. JOHN TREADWELL, LL. D.	<i>President.</i>	
Rev. JOSEPH LYMAN, D. D.	<i>Vice President.</i>	
Rev. JEDIDIAH MORSE, D. D.		} <i>Prudential Committee.</i>
Hon. WILLIAM REED,		
Rev. LEONARD WOODS, D. D.		
Rev. SAMUEL WORCESTER, D. D. and		
JEREMIAH EVARTS, Esq.		
Rev. Dr. WORCESTER,	<i>Corresponding Secretary.</i>	
Rev. CALVIN CHAPIN, D. D.	<i>Recording Secretary.</i>	
Mr. EVARTS,	<i>Treasurer, and</i>	
ASHUR ADAMS, Esq.	<i>Auditor.</i>	

Governor Smith, Mr. Hooker, and President Day, having been appointed a committee to consider the subject of a periodical publication, which shall belong to the Board, reported; Whereupon

Resolved, That it is expedient, that a periodical publication, such as is described in "Proposals for continuing by subscription the Missionary Herald," should be established at the expense of the Board, and that the Prudential Committee be requested to carry this vote into execution.

In the course of the annual meeting it was resolved,

That the next annual meeting of this Board be holden in Springfield, (Mass.) on the third Wednesday of Sept. 1821, at 10 o'clock, A. M. and that the Hon. John Hooker, and the Rev. Samuel Osgood be a committee of arrangements for that meeting.

That this Board is gratefully impressed with the liberal and increasing patronage of the Christian public extensively afforded to this institution, its measures, and objects; and that the Prudential Committee be directed to express the thanks of this Board to all societies, churches, congregations and individuals, from whom donations have been received.

That the thanks of the Board be presented to Henry Hudson, Esq. for the accommodation and hospitality, with which he has provided for the meeting; to other individuals and families, whose kindness and hospitality have been experienced by the members; and to the choir of singers, in the Brick Church, for their services:

That it shall be the duty of the Prudential Committee to compile and publish a report, including their report for the last year; the report from the Agents of the Foreign Mission School; a statement of the Treasurer's accounts; such a detail of donations as may be found useful; extracts from the minutes of the present session; and such other information as they shall judge expedient.

The Rev. Dr. Proudfit having been appointed to preach at the next meeting, the Rev. Dr. Morse was appointed to preach in case of his failure.

The meeting was closed with prayer by the Rev. Dr. Proudfit.

REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN,

It is after the labors of ten years, that, by the favor of our Master and Lord, we are assembled to-day in this bower of Zion, to review the operations and mark the results; to erect our memorials, to refresh our spirits, and to gather strength and counsel for the prosecution of our work. The various recollections and endless associations of the occasion—running back to the past and forward to the future—mingle themselves with whatever is dear to our best affections and interesting to our best hopes; and open to us a lively and extended participation in the holy fellowship, *that gathers together in one all things, which are in heaven, and which are on earth.*

Of the eight individuals, who at first composed this Board, three—of the thirty-seven, who have been enrolled as chartered members, six—have been advanced, as we humbly trust, nearer to the central glory of the same Divine Fellowship. The former three, DWIGHT, HUNTINGTON, and SPRING—loved and revered names—have been in

preceding years affectionately recorded. The other three, LANGDON, APPLETON, and PAYSON—names also revered and loved, and worthy of like affectionate record, have, in quick succession, been removed from us since our last anniversary. They rest from these labors; but have not ceased to have an interest in them. They are labors for eternity; and the results, we may humbly assure ourselves, are for joy and grateful celebration, in the highest of the heavenly places.

It seems most suitable to the design of the present Report to observe, in the view to be submitted, the *chronological order* of the several missions.

BOMBAY MISSION.

As this is not only the first mission of this Board, but the first mission ever sent from this Christian country to any foreign heathen land, or portion of the unevangelized world, it cannot but be regarded by all, who wish well to the best interests of mankind, with peculiar interest. The circumstances of its origin and early history are too deeply impressed on the minds of those, who were immediately concerned in them, ever to be forgotten.

For a year and a half the Prudential Committee had been looking with anxious earnestness for an opportunity and means for sending forth the young men, whose solemn dedication of themselves to the service of Christ among the heathen had, under the wise ordering of Providence, given rise to the deliberations, which issued in the formation of this Board. It was in the days of that mighty and dreadful conflict, which shook the pillars of the world, and filled all hearts with dismay and all minds with perplexity. Our vessels were not permitted to go from our ports, and no way was open to any part of the Pagan world. All was gloomy suspense, and the prospect seemed to be growing still darker, when, on a sudden, intelligence was communicated of a vessel preparing, under special permission, to sail for Calcutta. It was on the 27th of January, 1812, that the Prudential Committee met at Newburyport, to consider and act upon the question of sending the missionaries; and the *Harmony* was appointed to sail from Philadelphia, on the 10th of February. The missionaries had not been ordained; their outfits were not ready, and very little money had yet come into the treasury. It was an hour of intensely serious deliberation. It seemed to be the will of Him, whose servants they were, that the missionaries should be sent; and, with reliance on his aid, the decision was taken to send them. It was not a vain reliance. The necessary arrangements were made; the requisite means were supplied; and, by the whole scene of the preparation and departure of this first American mission, an impulse was given to the missionary spirit, to which, under Providence, are in no small measure to be attributed its subsequent diffusion, activity and productiveness.

The destination of the mission was not fixed; but, with such instructions to the missionaries, as were deemed proper, was referred to the determination of Providence. Providence, ever wise and ever good, enveloped itself for not a short season in darkness; and put the faith and patience of the missionaries, and their patrons and friends,

to severe trial; and it was not until the former part of the year 1814, about two years from leaving this country, that, after repeated repulses and various adversities, the mission was quietly settled at Bombay.

Many months before this time, Messrs. Judson and Rice had separated themselves from the mission; and Mrs. Newell had been taken from it,—that every where she might plead for the cause with irresistible eloquence. And about a year and a half after, Mr. Nott, enfeebled by disease, came to the determination to return with his wife to his native land.

Only Mr. Hall and Mr. Newell now remained:—and this was only five years ago. “In point of numbers,” said they in a letter at the time, “we two missionaries are to the people of Bombay—to say nothing of the millions in sight of Bombay—what two ministers would be to the whole population of Connecticut, were the people of that state all heathens, and the two ministers far removed from all ministerial intercourse and Christian counsel.” Not only were they the only missionaries then at Bombay, or on all the hither side of India, but, so far as appears, Roman Catholics excepted, they were the first ministers of Christ, who had ever preached the Gospel in the native language of Bombay, and the extensive provinces adjacent, containing a more numerous population than the whole of the United States.

In the knowledge and use of this strange and difficult language, the two missionaries, at the time now referred to, had but just attained to such proficiency, as to begin to speak and preach in it to the people. Of course, they were but just prepared to commence their system of operations; having as yet no permanent school, no printing press, no Bibles or tracts for distribution.

In the Report, made at our last anniversary, the narrative of this mission was brought down to the latter part of the preceding May. Your Committee regret to state, that they are now able to bring it down only to the fore part of January, about seven months later, and for this the materials are comparatively scanty.

While our merchants were trading at Bombay, communications from the missionaries were frequent and copious; but since that trade has ceased, no conveyance is afforded, but what is circuitous and precarious, and the communications are infrequent.

The entire period, then, of the active operations of the Bombay mission, now under general review, is only a period of about four years and a half; viz. from the summer of 1815, when Mr. Nott left the mission, and the two who remained were just prepared to begin to act, to the beginning of 1820.

Your Committee are the more particular in respect to these dates, and this period of action, as it is apprehended, that they have not been sufficiently adverted to by the community, or perhaps by the members of this Board. It seems a great while—especially to minds more ardent than considerate—since the first missionaries sailed for India. It is scarcely remembered, that, from the time of their sailing, nearly two years elapsed before they were quietly settled at Bombay; or that then very little could be done, until they had acquired a knowledge of the language of the country. Hence it has happened, that the

harvest has been looked for, before the seed could be sown, or even the ground broken up.

Of the state and progress, the plans and operations of this mission, ample statements and details have been given in preceding Reports. For the present occasion only a succinct recapitulation is designed.

At the very time that Mr. Nott was embarking at Bombay, for his return, Mr. Bardwell, with four of his brethren, who were intended for Ceylon, was ordained for the mission; and he arrived at Bombay on the 1st Nov. 1816. About sixteen months after, viz. on the 23d of February, 1818, Mr. Nichols and Mr. Graves with their wives, and Miss Philomela Thurston, now Mrs. Newell, arrived. Thus strengthened, the mission, so far as is known to your Committee, has since continued without diminution; consisting of five missionaries with their wives; holding its primary seat in the great native town of Bombay; and occupying a station at Mahim, distant about six miles on the northern part of the same island, and another distant about 25 miles, at Tannah, on the island of Salsette, of which it is the chief town.

PREACHING THE GOSPEL, as they have opportunity, to the untold multitudes around them, of whose corruption, darkness, and wretchedness no adequate conception can be formed in this land,—is a principal and daily work of the missionaries. In the prosecution of it, they not only visit the temples and places of resort in the city; but make circuits of less or greater extent, upon the islands, and in the provinces of the continent. In the course of a year, many thousands thus hear from them something concerning the true God and Eternal Life.

“Our daily custom”—they say in their latest joint letter, dated in January—“our daily custom of addressing the people, wherever we find them, we consider our most important business. In this branch of our labor we find some of our highest pleasures, as well as our chief trials.

“The brethren in Bombay have hired a large room for a school, and have made some use of it for the stated instruction of the people on the Sabbath. Attendance at present is rather encouraging; and those, who assemble, are in general as silent and attentive as could be expected. We would hope, that the divine blessing will enable us to continue these exercises, and will make them ultimately profitable to many.

“During the past 7 months, we have taken the following tour for the promotion of our object. Brother Hall visited Panwell, and the vicinity, across on the coast. Brother Bardwell went to Bancote, and several adjacent towns, with some others nearer Bombay. Brethren Nichols and Graves went northward to Cullian and Bhewndy with several small places between them and Basseen. In all the towns we distributed many copies of the tracts and portions of Scripture, which we have printed. All these tours were very pleasant and refreshing to us. But we were called to mourn over many thousands living in spiritual darkness and death; while we could only give to some of them a hasty outline of the way of salvation. There are several important towns, where, if a missionary were permitted to settle, he might enjoy a more promising station than some of us now occupy. We would hope soon to welcome brethren, who will supply at least some of these places.”

Of their tours for preaching some idea may be formed from the following extracts.

In the journal of his tour to Panwell, Mr. Hall says:

“About 7 o'clock in the morning, Dec. 14, we landed at Panwell, which is about 12 or 15 miles east of Bombay.

"16. I went out among the people three times, which occupied nearly the whole of the day. I found opportunities for communicating religious instruction to a very considerable number of people. In some places, I spoke to 30, 40, 50 or 60 in one company. In another place, there were no more than three or four. I distributed a few books during the day. At first, when the people were told I had religious books to *give*, they could not believe it; but seemed deterred from receiving them, through fear they should have to pay for them sooner or later. The idea of a gratuitous distribution of books among them, was what they probably never before heard, or thought of. But when they were convinced, that nothing would ever be received of them for the book; and that they were *religious* books, they seemed to be in no fear of receiving them. And the fact of their being *religious* books, was mentioned among themselves more than once, in my hearing, as a reason why they should be received. I soon perceived, however, that only a small part of the people could read, and that I was not likely to dispose of a large number of books, unless I were in effect to throw them away.

"The first person, who asked me for books, was a Jew of respectable appearance. I gave him Genesis and John, bound together, and a tract. Of this man I learned something of the state of the Jews in this place.

"I reached the further village, called by the natives Tukkeer, between eleven and twelve o'clock. It was an hour of the day, in which many of the people were engaged in their respective labors, and therefore less favorable for their assembling to hear me. I walked through the village and saw no convenient opportunity for commencing my labors. After walking about until I began to be weary, and almost discouraged, I turned aside to a border of the village, where a few boys were at play, and a few adults standing near them under the grateful shade of a large tamarind tree. I came to them, and asked them if they would listen to what I had to communicate to them. They readily complied, and I took my seat and desired them to sit down around me, and also to invite the other villagers, who were disengaged, to come and hear. About thirty persons were soon assembled, and to them I read and discoursed on the great things of the Gospel, for about an hour. They seemed very attentive; no one contradicted; and I thought their appearance manifested, that their consciences testified to the truth of God's word, which they heard. I gave books to a few among them, who could read, and they were received with apparent gratitude.

"A little detached from the town, and in the rear of a large Hindoo temple, was a little hamlet containing about 15 huts. Hearing the sound of music among these poor cottages, I bent my course thither, and found nearly the whole village, men, women, and children, 60 or 70 in all, assembled in one house, stowed together as thick as possible, and engaged in their ceremonies. The occasion was this. A woman was ill of a fever, though to appearance she was by no means severely ill. Her poor heathen neighbors, in their sympathy and compassion, were assembled to relieve the sick woman from her illness by their incantations and nameless extravagancies. The woman was seated nearly in the middle of the assembly. Before her, some white marks were fancifully drawn upon the ground, (the common flooring of their poor houses,) flowers, parched rice, &c. were scattered about, and incense was burning. A number of the people, men and women, nearest to the sick person, were writhing and forcing themselves into the most wild, unnatural and painful attitudes, sometimes blowing ashes into each other's faces, beating themselves, and striking their foreheads violently on the ground. The design of the whole seemed to be to move their god, from a view of what they were voluntarily suffering, to extend relief to the sick person; and this seemed to be accompanied by a kind of challenge, that if their god would not grant their request, they would torture themselves to death. For now and then they would exclaim to their god, "Hear us, or we will die: why should we live, if thou wilt not hear us." The noise of several drums, beating at the same time in the house, made it a scene of much confusion, which is generally the case, when any ceremonies of idolatry are performed. The scene excited in my mind an unusual degree of tenderness and pity for these my deluded fellow mortals, and I resolved, that before I left them, I would instruct their ignorant minds in the knowledge of the true God. After waiting awhile, they, in a great measure, intermitted their devotions; and I addressed myself to them, and desired, that they would hear what I had to say. They very readily complied,

and soon all were still in the house. I asked them, why they thus tortured themselves! Should your child, said I, come and ask any thing of you when it stood in need, would any one, who is a parent, be pleased to see his child put itself in pain and anguish, in order to induce the parent to give the thing requested? "No, no," was the reply, from several of the company. I told them, that God was their kind and tender parent; that he did not take pleasure in seeing any of his creatures inflict pain upon themselves; and that he was able and ready to hear and grant the prayers of all, who come unto him humble and penitent. I enlarged upon the character of God; endeavored to convince them of their great sin in rejecting him, and worshipping idols and beasts and men; and told them, how their offended Maker would be reconciled to them through his crucified Son, if they would repent, believe, forsake their idols, and obey the truth.

"They were very attentive, and some of them were somewhat affected with what they heard. One called aloud and said, *I was a God*; from which I took occasion to reprove her, and to speak further to them on the character of the true God, whom alone they must worship, if they would escape everlasting woe and obtain eternal happiness. Some said, "Let us lay aside our ceremonies;" and I have reason to think they did so. I exhorted them to think, from day to day, of what I had told them; for it was God's message of love and mercy to them. They said they would. I then left them highly grateful for the attentive hearing, which they gave God's word.

"It was about midday, when I hastened towards the village of Tamboor, which lies on the road to Cullian, and is about three miles distant from Panwell. On my way I fell in with two travellers; one an inhabitant of Cullian, to whom I gave tracts, and who promised to have them read in the circle of his relations and friends. To both of my fellow travellers, I endeavored to point out the only way to heaven.

"When I reached the village of Tamboor, I inquired for the Pattell, that is, the head man of the village. Being directed to him, he received me in a very friendly manner; and, on my proposing it, most of the people, who were disengaged, amounting to about 60, were almost *immediately* assembled; for the houses of this little hamlet, though more than 20 in number, are, as I should judge, all within the limits of an acre of ground.

"I spent nearly an hour in preaching to this little assembly. The people were very attentive. None contradicted or objected; but all seemed to approve; and they promised to remember and regard what they had heard. They told me, that there were three persons, belonging to the village, who could read; but that they had all gone abroad. I left books for them, which the people promised to have read. It seemed a matter of some surprise to these villagers, to see a *white man* travelling about on foot, in the character of a religious teacher. They seemed, however, to be highly gratified with my visit to them; and, on my departure, they gave me many compliments and good wishes, and insisted on my acceptance of one of their villagers, to guide me in the best foot path to the next village.

"The next place I arrived at can hardly be called a village, as it contained only five huts. I sat down by the way side under the shade of a large tree, and addressed myself, for a short time, to eight or ten persons. On taking my leave of this little audience, I was again, in the same friendly manner as before, furnished with a guide to the next village, called Adda. There I called on the Pattell as at Tamboor, was received in the same friendly manner, and within a few minutes after I reached the place, I was seated in the midst of not less than 70 Hindoos. I discoursed to them about three quarters of an hour. They were very attentive; and their whole appearance was very interesting and encouraging to my feelings. At the conclusion of my discourse, I addressed them, as I had previously addressed several other like assemblies, nearly in these terms; "My friends, I have come to you in the name of God your Maker. I have come with a message from Him to you. I have delivered his message to you. You have heard it. It is *his* word, and not mine. I never saw you before, and I know not that I shall ever see you again until the day of judgment.—Such a day is coming, when the one only true God will assemble all men before him, and judge and reward all men according to their works. Then I must give an account to God of the manner, in which I have this day delivered his holy message to you; and you

also must give an account to God of the manner, in which you have received, and shall have treated his gracious message of saving love. He is now looking into our hearts, observes all our actions, and knows all things. O prepare for that awful day. Fear and worship and serve the true God, your Maker, and your Judge. Repent and forsake your sins. Believe in Jesus Christ; obey his Gospel. No more worship your vain idols, which are an abomination to God. Let this sink into your hearts. Regard it, and it surely shall be well with you in life—well with you in death—well with you in judgment—well with you in eternity."

"The idea of being called to judgment seemed considerably to affect them. Several spoke out aloud, "We will no more worship idols, we will worship only the one true God, as you have told us." They asked when I should come to them again, and expressed many strong wishes, that I should soon make them another visit. I was told, that not one person belonging to the village could read. There was present a young man from Panwell, who acted in the capacity of a writer in the village, who could read. I gave him books, which he promised to read to the people. This village, like each of the others which I visited to day, did not, as I was informed, contain a single bramhun. Wherever we find the people removed from the bramhuns, they seem more accessible and more attentive; and the prospect of winning souls to Christ seems the greatest.

"Leaving the village of Adda, I returned to Panwell, having made a circuit, as nearly as I could judge, of seven or eight miles, the greater part of which was performed in the hottest hours of the day. I was extremely fatigued; but know not, that I ever spent a day more agreeably to my feelings and wishes."

The next are passages from the Journal of Mr. Nichols at Tannah. [See Pan. for Sept. 1820, p. 415.]

A brief passage or two, from the Journal of Mr. Graves at Mahim, will close these extracts. [See Pan. for Sept. p. 412.]

THE TRANSLATING OF THE SCRIPTURES, early engaged the attention of Messrs. Hall and Newell. That the Scriptures in the vernacular language of the people would be of essential importance to the great object of the mission, must be evident to every mind. To the missionaries it was most palpable. And scarcely less palpable were the evils of a bad translation, in its effects upon the minds of the people, in the embarrassment it would occasion to missionaries, and in the waste and loss of time and money.

"It would seem," they say, in a paper upon the general subject, of which mention was made in the Report of 1816,—"It would seem to be a self evident principle, that no person can translate correctly into any language, which he does not understand as well, or nearly as well, as his mother tongue; and it seems to be no less evident, that no person can understand a foreign language as well, or nearly as well, as his mother tongue, without residing at least a number of years in the country where that language is vernacular, and conversing habitually with all kinds of people who speak the language.

"The language of books, in every country, is rather above the ready comprehension of the common people. But in the east, where instruction is limited to the few, while the pride of learning leads those who possess it to affect, in their language and compositions, a style of studied superiority, the language of books becomes nearly as unintelligible to the common people, as Latin is to the unlearned in Europe and America. Now those translators, who have never been in the countries, where the languages, into which they translate, are vernacular, must have acquired their knowledge of the languages principally from books; and their translations, of course, will be in the book style, and not in the popular dialect. Hence such translations, it would seem, can be of little if any use to the great body of the people, for whom they are designed."

This is sensibly said; and it might have been added, that, for a good translation, not only is a lengthened residence among the people necessary; and a free intercourse with them; but also the practice of preaching to them, expounding to them the Scriptures and conversing with them familiarly on divine subjects. And it has become a well known fact, that some of the translations of the present age, hastily made without these advantages, have proved unintelligible and useless to the people, for whose benefit they were intended.

Under these impressions, in a letter which accompanied the paper just cited, the missionaries say;

"We consider it our duty, if God should spare our lives long enough, to attempt a translation of the Bible, in the Mahratta language, which is vernacular here, and is spoken by many millions of people on this side of India. And if we, with the aid of others, who, we hope, will shortly come to our assistance, are enabled, in the course of our lives, to make a good translation of the sacred volume, into this one language, in addition to preaching the Gospel daily to the heathen, (which we consider the principal business of a missionary,) we shall think that we have not labored in vain, nor spent our strength for nought."

Such were the feelings and views with which, about five years ago, they commenced the arduous and responsible undertaking; and in accordance with them is the manner, in which, as your Committee believe, the work has been prosecuted.

At first they took care, that portions of the Scriptures, which they had translated, should be perused in manuscript, by learned and by unlearned natives; and then ascertained how these portions were understood. As soon as they got their printing press into operation, they began to print select passages, and to distribute them among the people, and use them in their schools. In this practice they have ever since continued; and the advantages it must have afforded them for revising and correcting, and making their translation in all respects what it ought to be, will be obvious to every mind.

More than a year ago, they had translated the whole of the New Testament and a considerable part of the Old; and they are by this time prepared for printing and distributing the Scriptures in part, or in whole, as soon and as fast as means for defraying the expense shall be afforded to them, and a due attention to the other departments of their general work will admit. They have labored in this department with indefatigable diligence.

Besides the great work of translating the Scriptures, they have composed, compiled, and translated several tracts and school books, and some of them such as must have cost no inconsiderable time and labor.

Another part of their work, in which they have shewn the same exemplary industry, is **PRINTING**. As soon almost as they entered upon active operations, they began to feel the want of a printing press. Not only were they without Bibles, tracts and school books, for the various purposes of the mission; but there were none to be obtained. There was not even a press with the Nagree type, the proper character for the native language, within a thousand miles of them. Measures were accordingly taken for a printing establishment. With a view to it, Mr. Bardwell acquired some knowledge of the printing business

before he was sent out; and about the time of his arrival, a press, with a fount of Nagree types, which had been engaged, was received from Calcutta. No time was lost in putting it into operation, and early in March, 1817, they finished the printing of fifteen hundred copies of a Scripture Tract of eight pages, executed almost entirely with their own hands.

In their first attempt, they had many and great difficulties to overcome, but they have since proceeded in this part of their work with facility and despatch. At the date of their last joint communication, in the fore part of January last, they had printed, besides the tract now mentioned, the *Gospel of Matthew*, the *Acts of the Apostles*, and two Tracts, consisting chiefly of select portions of Scripture, all in large editions; three editions, 1000 copies each, of a Tract composed by themselves, entitled *The way to Heaven*; another Tract entitled *The Compassion of Christ towards sinful man*; the *First Number* of a work, which they have begun, giving a succinct view of *Scripture History*; the *Book of Genesis*; the *Gospel of John*; a *Catechism*, designed especially for the use of schools; a *Reading Book*, also for the schools; *An easy and expeditious method of acquiring a knowledge of the English Language*, designed for the benefit of those Natives who wish to study English and the Sciences; another School Book; and were preparing to print the Epistles of James, Peter, John and Jude. Besides these for the mission, they had printed an edition of the *Gospel of Matthew* for the Bombay Bible Society; and *Christ's Sermon on the Mount*, partly for that Society, and partly for the mission. Thus much, amidst all their other labors, they had accomplished with their press, in little more than two years.

THE EDUCATION OF NATIVE CHILDREN is an object, on which these missionaries have bestowed very earnest and laborious attention. Their first free school was commenced in the summer of 1815, and in our last annual Report the number of their schools was stated to be twenty-five, and the total of pupils was estimated, from communications which had then been received, at nearly a hundred Jewish, and more than twelve hundred heathen children. In their joint letter, thirteen months ago, the account is more exact, and the total number enrolled in their schools, as regular pupils, is given at 1,019. Besides these, there are large numbers of inconstant and less regular attendants. What additions have been made to the number of the schools, or of the pupils, in the last thirteen months, your Committee have not yet the means of reporting. In their last joint letter the missionaries say, "Applications for new schools are very frequent." But their funds were not sufficient to answer either the necessities of the people, or their own benevolent desires. But the field is wide and the harvest is most plenteous; and this Board and the Christian community may be assured, that if sufficient funds are afforded to those faithful and energetic laborers, few as they are, within less than five years to come they will number in their schools ten thousand pupils.

"In all the schools," they say, "those, who can read, are daily employed in reading or committing to memory some portions of the Scriptures or Tracts which we have printed." "We occasionally pray in the schools, and instruct them with our own lips." In various res-

pects indeed, their schools afford them very important advantages for the benevolent purposes of the mission. In them they have access, at all times, to many young and susceptible minds, under circumstances eminently favorable for deep and salutary impression; through them, they find, also, the best avenues to the minds and hearts of the parents and connexions of the pupils; and by means of them, they have great facilities, in their visiting and preaching circuits, for distributing the Scriptures, or portions of the Scriptures, and their different Tracts, with the fairest hope of their being attentively read.

The extreme difficulty of obtaining children to be educated in their families, was stated and explained in the Report of the last year. "The natives," they say, "have not forgotten the violence practised on them and their Religion by the Portuguese; and their jealousies are ever awake. Indeed, it is matter of astonishment to us, that we have been permitted to proceed so quietly with our schools and our daily instruction."

Mr. Hall, however, has taken into his family, and under his own special care and instruction, two African children; and Mr. Bardwell two Portuguese children. They were miserable outcasts; objects of compassion, as really as the Hindoo children, and as suitable for charitable and Christian education. And of such as these, many, it is supposed, might be obtained.

It is also particularly gratifying to state, that at Salsette the difficulty of obtaining Hindoo children for family instruction, is found to be not so insuperable as at Bombay. As soon as they were comfortably settled, and tolerably acquainted with the native language, Mr. and Mrs. Nichols "resolved on using every effort to establish a school in their house."—In his Journal, May 17, 1819, Mr. Nichols says. [See Pan. Sept. p. 413.]

In a letter, dated Feb. 12, 1820, Mr. N. says further, "Our family school of Hindoo and black Jewish boys affords us much satisfaction. We have nine under our care. We are endeavoring, in the tenderest manner possible, to detach them from the idolatry and wickedness of their fathers. Their improvement is very laudable."

It is still the great trial of these devoted laborious servants of the Lord, to spend their strength in a field, on which there is scarcely rain or dew from on high; and where the harvest, from the seed which they sow, is hardly to be expected before they are called to rest from their labors. But the seed must be sown, or there will never be a harvest. To sow is the work, the duty, and the privilege of men; to give the increase, and the joy of harvest, is the work, the prerogative and the glory of God.

Your Committee, however, have the satisfaction gratefully to announce one hopeful and interesting convert by the instrumentality of this mission.

In a letter of March 1819, Mr. Newell writes thus:—

"I have had, for some days past, a Nicodemus to instruct, Muhummud ^{an} i-din, of Hydrabad.* He came about a month ago to receive, as he says, Christian baptism. He is a Mussulmaun of high rank, and came down with a train

* This city is in the province of Golconda, nearly due east of Bombay.

of 20 men. He has sent them all back, and lives here in retirement, and does not wish to be known. He has been with me every day for more than a week past, but desires the object of our conferences to be kept a secret for the present. He has stated to me his object in conversation, and has put into my hands a paper in Hindoostanee, which is certainly a very curious and interesting one."

In a letter about two months after, Mr. Newell says further:

"In March last, I mentioned to you a Mussulmaun inquirer from Hydrabad, and promised to give you a more particular account of him by the next opportunity. He is still in Bombay and has been with me, and has eaten at my house the most of the time, since the date of my last letter to you. He states, that his sole object in coming from Hydrabad to this place, (a distance of more than 400 miles,) was to gain further instruction in the Christian religion, and to receive baptism. He says, that he is of a very respectable family, and of high standing in his own country; and his personal appearance, and comparatively extensive information, agree perfectly well with his own account of himself. I put into his hands Mr. Martyn's Hindoostanee translation of the New Testament, and of the common Prayer Book, and pointed him to such places, as I thought would be most useful to him. I have repeatedly read and explained to him, the third chapter of the Gospel of John. He assents to the necessity of a spiritual change, but does not profess to have any experimental knowledge of it, and seems to be more inquisitive about the forms and the history of Christianity, than about its spiritual and practical part. I once asked him whether he now read the Koran, and worshipped in the Musjd.* He replied, that he had not done either, for a long time. I asked him, what he now thought of his former religion.—He said, he thought it was right for him to live as a Mussulmaun, while he continued in that faith; but that, becoming a Christian, it was no longer right for him to live as a Mussulmaun. This is a specimen of the state of his mind, as to religious knowledge."

In their joint letter of Jan. last, the brethren write;

"On the 25th of Sept. last the Mussulmaun Kadin Yar Khan was baptised. We indulge the hope, that he is truly born of God: if so, may the glory be given to whom alone it is due. We have employed him some as a Hindoostanee teacher; and as opportunity presents, he recommends, both by argument and example, the religion of Jesus to others. He was very willing to change his name, and his dress, and to cut off his beard. But as such a change appeared inexpedient to us, he is not distinguished, in these respects, from a Mussulmaun."

A little later is this brief notice from Mr. Nichols:

"Our new convert is now with us. His walk and his conversation are truly encouraging."

In the close of their last joint letter the Missionaries thus express the state of their feelings.

"As messengers of the Lord Jesus Christ, from the Board, and the churches, we assure them, that we are not at all disheartened; but live in the pleasing anticipation that God will ultimately bless our poor labors to the salvation of many souls, and we hope the reception of one is but a token of an approaching harvest to be gathered in. Surely the word of God will not return void; and we would never slacken our hands in the dispensation of it. And Oh, may we have more faith and zeal and patience, that we may be so blessed as to gather fruit unto eternal life."

* Mosque or temple.

MISSION IN THE ISLAND OF CEYLON.

On behalf of Messrs. Winslow, Spaulding, Woodward and Scudder, mentioned in the report of the last year, as having embarked on the 8th of the preceding June, there is reason for great thankfulness to the Supreme Disposer. The vessel was not indeed in season to touch at Ceylon, and leave the Missionaries there, as it was hoped she might, on her way to Calcutta; but at the latter place, the port of her destination, she arrived, all on board being well, about the middle of October. "Though our passage," they say in their first letter, "has been longer than we hoped it would be, it has been much more pleasant than we anticipated. On the whole, our sea has been smooth, our accommodations good, and our long passage the journey of a day."

Their time, during the passage, as there is good reason to believe, was not spent in vain. [See Pan. for April, p. 188.]

In a subsequent letter, written just as they were leaving Calcutta, nearly a month after the first, they say:—

"All the seamen on board were impressed, and we did hope that every one had become the subject of renewing grace. After our arrival at Calcutta some to our grief, did not maintain a consistent Christian character; and though with the exception of one, who left the vessel in a singular manner, and perhaps two more, who appear to a considerable degree hardened, the remainder shew signs of repentance, we are constrained to stand in doubt of some. We hope, indeed, that a removal from the enticements of a wicked city, and being again at sea, when there will be opportunity for serious reflection, will bring all to remember whence they have fallen, and to repent. This we are encouraged to hope, from the manner in which they parted from us last evening, all being very much affected, and sorrowing that they should see our faces no more. But we commit them to the protection of him who is able to keep them from falling."

By the particular and full account given by the missionaries in their letters and journal, and most amply confirmed by the testimony of the highly and justly beloved and respected captain, and of the officers and men generally, it is placed beyond doubt, that the abundant and faithful instructions and warnings given to the seamen, were efficacious in an extraordinary measure. The seriousness, which began with a few, became general; and for a considerable time before their arrival, the impression upon the whole company was most solemn and most profound. From all that is known since the return of the vessel, it is most fully believed, that the Lord, in very deed, was with the missionaries, and that few instances are on record, in which the power of his grace was more manifest, or those within its influence in greater proportion evidently reformed, and hopefully renewed for immortality and glory.

Of what befel these favored brethren at Calcutta, your Committee cannot give a better account, than is given by themselves, in the letter from which the last quotation was made.

"On our arrival at Calcutta, we thought it best to accept a kind invitation from Capt. Wills to take a part of his house. We can never say too much concerning the kindness of this dear man; nor mention the many little attentions, which con-

tributed to render our passage pleasant. During our stay of three weeks at Calcutta, he not only provided rooms for us, and kept us all at his table free of expense, but in various ways contributed, in articles of necessity and convenience for our mission, not less than two hundred dollars; beside many nameless expenses, incurred for our comfort while with him. By his exertions, likewise, and those of Mr. Ceyder, an American resident in Calcutta, whom we would mention with gratitude, more than a hundred dollars were raised for us from other American friends. Mr. Newton too, whose name is probably familiar to you, partly by his means, became so much interested for us, as not only to take the trouble of providing for us a passage to Ceylon, but, in connexion with a few other friends of missions, to contribute five hundred dollars towards the expense. This benevolent gentleman, with Mrs. Newton, a native of Pittsfield, Mass. who likewise shewed us much kindness, is about to return to Boston.

"At Calcutta, though in a land of strangers, we found ourselves surrounded by friends. The evening after our arrival, we met most of the Baptist brethren, of whom there are now six in Calcutta, (the younger brethren, who were at Serampore, having separated from Drs. Carey and Marshman, and established themselves in Calcutta,) all the brethren from the London Society, of whom there are four, and Mr. Schmidt, from the Church Missionary Society. We enjoyed with them a precious season of prayer, and Christian intercourse. The first hymn was given out by Mr. Townley, of the London Society:—*"Kindred in Christ for his dear sake,—a hearty welcome here receive."* This, we believe, expresses the real feelings of those, whom we met. They are precious men, and are doing a good work in Calcutta. Their moral influence is already felt, and an important change is effected; especially as to the treatment of missionaries. This was seen in our polite reception at the police office, and in the generosity at the custom house, where all our baggage, together with the boxes of medicine, books, &c. belonging to the Board, were passed, both in landing and reshipping, free of duty, and even of inspection.

"But it was not designed that we should leave Calcutta without trials. We had been there but five days, when brother Scudder was called to part with his dear little daughter. She died after an illness of three days. The next day, sister Winslow was taken sick, and brought near the grave. The woman of color was also very sick, and sister Woodward was brought so low, that her life was almost despaired of; and we were obliged to leave her and her husband behind. After her recovery they will take the earliest opportunity of a passage to Ceylon.

"We are now on board the *Dick*, of London, Capt. Harrison, a pleasant ship, with good accommodations; and are to be landed either at Trincomalee, or Columbo, as we please."

It was a painful circumstance to Mr. and Mrs. Woodward, to be left behind; and before the *Dick* had got far down the river, Mrs. Woodward felt herself so much better, that, after advising with her physician, they made arrangements for attempting to overtake the ship. But just at the time, their infant was seized with severe illness, and the attempt was relinquished. In the fore part of December, they embarked in a brig bound, as was the *Dick*, to Trincomalee, and Columbo.

The only communication, which has been received from these young brethren, since their leaving Calcutta, is contained in a letter from Messrs. Winslow and Spaulding, dated Columbo, Feb. 2d. [See Pan. for Sept. p. 431.]

After mentioning here some circumstances, which unavoidably lengthened their stay at Columbo, and stating, that they were to go thence to Jaffna in company with that very valuable friend of our mission, J. N. Mooyart, Esq. they proceed to say;—[See Pan. for Sept. p. 432.]

In a postscript, bearing date Dec. 23d, the brethren in Jaffna express their feelings as follows:—

"As cold water to a thirsty soul, so is good news from a far country. On the first Monday in the month, (a joyful day to missionaries,) we went to Nellore, to unite with our missionary brethren in the observance of the monthly prayer meeting. On our arrival at the mission house in that place, we found a letter containing the joyful intelligence, that four American missionaries and their wives, destined to Ceylon, had arrived at Calcutta. In regard to some of the important petitions which we were about to offer at the prayer meeting, we could testify to the truth of God's gracious promise, "And it shall come to pass, that before they call I will answer, and while they are yet speaking, I will hear." The contents of the preceding letter will give you a better idea of our feelings on this occasion, than any particular description of them. You can readily imagine, in some degree, what effect this intelligence must have had upon our minds, as we entered upon the pleasing solemnities of the day.

"In the midst of our services, yea "while we were yet speaking," we were interrupted by the receipt of a letter from a kind Wesleyan brother at Trincomalee, informing us that three of our brethren and sisters had arrived at that place, and that he was making arrangements for some of them to come to Jaffna by land. This information gave a fresh impulse to our feelings, which were already highly excited. Our missionary brethren present were partakers of our joy, and could unite in rendering thanksgiving to God, both on our account, and on account of the missionary cause in this district.

"Though it was the intention of our brethren to come from Trincomalee to Jaffna by land, they found it to be impracticable. Proper conveyances could be obtained only for two persons.

"Brother and sister Scudder arrived at Tillipally the 17th instant, to our great joy and comfort. They were the bearers of large packages of letters, which made us quite ashamed of the suspicions we had indulged, that our American friends had forgotten us. We are sorry to say, that a number of letters, referred to in those we have now received, have not reached us; and we fear they are lost. We hope our friends will consider, that the possibility of some of their letters being lost, is no small reason, which should induce them to write to us *more frequently*."

A private letter dated in Feb. states, that Dr. Scudder arrived at the station on the 17th of Dec. Mr. Woodward early in January, and Messrs. Winslow and Spaulding just before the date of the letter.

It is gratifying to your Committee to state, that in all the places visited by Messrs. Winslow and Spaulding, at Trincomalee, at Galle, and at Columbo, they found an unanimous sentiment of high and affectionate esteem and admiration of our missionaries in Jaffna, as most laborious, and faithful and devoted men; and, which cannot be stated without strong and mingled feelings, a general and deep impression, that by their increasing efforts, their constant self-denial, their readiness to spend, and be spent, in the service, they were fast wearing themselves out;—and that it would be much for the honor of American Christians to afford them a more liberal patronage and more ample aid.

It will be recollected that, (as was mentioned in the Report of 1818,) soon after our missionaries in Ceylon first entered upon their work, they felt and expressed a strong desire to be furnished, as speedily as possible, with a printing establishment, and means for putting it into vigorous operation. The reasons for such a measure, appeared to be solid and urgent, and your Committee charged themselves with the

care of answering the request. It was hoped, that a printer would go out with the missionaries, who went a year ago; but that hope was disappointed. A printing press, however, a donation from a most liberal friend to this Board, and to its objects, having been previously sent by the way of Calcutta, a fount of types for English printing, and a supply of paper were added. Types for the Tamul, the native language of the principal population of that part of Ceylon, and of the neighboring districts of the continent, have been obtained from Calcutta. And your Committee have since had the satisfaction to send out a printer.

Mr. James Garrett, a young man belonging to Utica, N. Y. offered himself for the service, with very ample testimonials, as to his abilities and disposition and habits—his moral and Christian character—and his qualifications for taking charge of a printing establishment; and while he was in Boston, waiting for his passage, he established himself in the affectionate confidence of the Committee. On the 6th of April, he embarked in a vessel bound to Pondicherry. From that place, it is but a short distance to the seat of the mission; at which, it is hoped, he has ere this time arrived.

It was on the 2d of March, 1816, that Messrs. Richards, Meigs and Poor, with their wives, and the dearly remembered Mr. Warren, arrived at Columbo in Ceylon, and it was not until the first of the following October, now four years ago, that they had all reached Jaffna, the northern district of the island, where the mission was to be established.

Mr. Warren's course was short and bright, and its termination full of immortality. The life of Mr. Richards, so precious in the estimation of all the friends of missions, it has pleased a gracious Providence to lengthen out, beyond our utmost hopes, and to render, in no small degree, consolatory and helpful to his brethren, under the pressure of multiplied labors and cares and afflictions. It was about sixteen months ago, that Mr. Poor began to be affected with pectoral weakness, and with slight raising of blood. For a considerable time, he was unable to attend to his accustomed labors; and there were serious apprehensions, that he was soon to follow Mr. Warren. But the latest accounts give reason for hope. Of the impaired health of Mr. Meigs, our first intelligence was what is contained in the extract just given of the letter from Columbo.

In a second postscript, dated Jan. 10, 1820, the brethren at the station write:—

"The afflicting hand of our God is still upon us. We are grieved, that we have occasion to say, that about a month ago brother Meigs was visited with a heavy cold and cough. About a week since his complaints became somewhat alarming. He has had a severe affection of the lungs. But from his present state, we have good reason to hope, that the seasonable and energetic means, which have been used, will be made effectual to his restoration to health. The health of brethren Richards and Poor is the same, as it has been for months past. If there be any alteration, we think it is for the better. We have much reason for thanksgiving that brother Scudder arrived at the time he did."

As the Lord has been gracious; so prayer will continue to be made without ceasing, that he will still be gracious, and spare lives so inestimably valuable.

If all, who have lately been sent out, have duly arrived, and no breach has been made, of which intelligence has not been received, our Ceylon mission now consists of six ordained missionaries, a physician preparing also for ordination, their wives, and a printer. It occupies two principal stations, Tillipally and Batticotta, and has specially assigned to it six large parishes, with ancient buildings and lands, devoted to religious use, and containing a dense pagan population. It is advantageously situated for communication with the different parts of the island, and with a populous province of Southern India, and for extensive and efficient operations: and it has enjoyed, in no slight degree, the confidence of the people and of the government.

Here, of course, as well as at Bombay, the missionaries are under the necessity of devoting labor and time to the acquisition of a language, having very little affinity with any language, with which they were previously acquainted. But it was not necessary for them to undertake the *translating of the Scriptures*; as a good translation into the native Tamul had long before been made.

IN PREACHING the missionaries have been constant and laborious; and their advantages for collecting regular congregations, or assemblies of hearers, are much better than are enjoyed by their brethren at Bombay, though they do not, in the course of a year, address by any means so great a multitude of immortal beings.

During the three years, from the time of their arrival to the 13th of Nov. last, the date of our latest accounts direct from the mission, they, afflicted and weakened as they were, had established fifteen schools; nine in connexion with Tillipally, and six with Batticotta. The total number of regular pupils was reckoned about 700, at the last date.

Besides these common free schools, there are at each station, a boarding school, consisting of youths, taken under the especial and parental care of the missionaries, supported by the bounty of benevolent societies and individuals in this country, and bearing names selected by the respective donors. Of these there were, at the time now specified, 48 males and 9 females.

The accounts of the schools generally, and of the boarding schools in particular, are exceedingly interesting and encouraging. In all the schools, with the common branches of instruction, Scripture Tracts are read and the principles of Christianity are taught. The pupils in general make good progress in their studies.

In the last letter, after various statements and remarks on the general subject, the missionaries proceed to say: [See Pan. for June, pp. 279—281.]

These impressive and affecting representations will not have been made in vain. As, since the writing of this letter, the mission has received a large augmentation, it will be able to take under its care a proportionably large number of general schools, and of youths in their families or boarding schools.

Not only have these missionaries been thus encouraged by the facilities given to their operations, and the general success which has attended them; but they have also been favored with more special tokens of the divine presence and manifestations of divine grace. Mention has been made, in preceding Reports, of several individuals, who appeared to be subjects of abiding religious impressions. Of two, Supyen and Franciscus Maleappa, more particular accounts have been given. With respect to Supyen no later intelligence has been received. Maleappa, who had been a valuable helper at Tilipally, and was afterwards, in connexion with that station, placed as a schoolmaster and catechist at Mallagum;—who was strongly attached to the mission, and was expected to abide as a permanent assistant, felt it his duty, about sixteen months ago, to leave the mission for the purpose of accompanying his aged and infirm father to Columbo; and his return was considered as uncertain.

Very interesting accounts have since been given of other individuals. [See Pan. for June, p. 278.]

In a letter ten days later, Mr. Meigs says: [See Pan. for June, p. 282.]

The letter here referred to has been given to the public, and has probably been read by the members of the Board. It speaks much for the praise of divine grace, and much for hope respecting this interesting young man and his future usefulness.

(To be continued.)

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

From Sept. 21, to Oct. 20.

Albany, N. Y. Hon. Stephen Van Rensselaer, for the Sch. fund,	\$25 00	Total.
Alna, Me. John Dole, Esq. by the Rev. B. Tappan,	5 00	
Amesbury, Ms. (W. parish.) Soc. for ed. hea. chil. by the Rev. B. Sawyer,	10 00	\$45 00
(E. parish,) Soc. for ed. hea. chil. by do.	11 00	56 61
Amherst, Ms. Mr. Jona. Bridgman, by the Rev. E. Porter,	1 00	
Andover, Ms. Charity box in the mission library, of the Theol. Sem. by Mr. W. Goodell,	36 00	58 00
Charity box kept by Mr. Isaac Bird,	3 00	5 00
A little boy for ed. hea. chil. by the Rev. J. Edwards,	1 06	
Ashford, Con. (1st parish) Fem. For. Mis. Soc. by Tabitha Cummings, Treas. remitted by the Rev. Philo Judson,	12 11	57 14
Augusta, Me. Monthly concert, by the Rev. Benj. Tappan,	17 00	59 21
The following individuals, by do. viz.		
Hon. Joseph North,	10 00	
Hon. James Bridge, Dr. Joel R. Ellis, Robert C. Vose, Esq. John Davis, Esq. \$5 each,	20 00	
Rev. Benjamin Tappan,	10 00	
Bedford, Ms. Monthly concert, by the Rev. Samuel Stearns,	30 67	61 06
Young Gent. Education Soc. by Mr. Amos Hartwell, Treas. for the child called SAMUEL STEARNS,	12 00	25 11
Belchertown, Ms. By the Rev. E. Porter, the following persons viz: Tertius Walker, Elisha Warner, Enos Lincoln, Charles Reed, A friend to missions, \$1 each,	5 00	
Sally Weeks, 30 cts. a stranger 50 cts.	80	
Billerica, Ms. Religious Reading Circle, by a member, for a child in Ceylon, to be named NATHANIEL WHITMAN, out of respect to their pastor,	12 00	36 35
Boscawen, N. H. (W. parish) Cent Society, by Martha Little, Treas. for the mission at Brainerd,	14 00	187 34
(E. parish.) A contribution, for ed. hea. chil. and youth, by the Rev. Samuel Wood,	20 44	

<i>Boston.</i> A lady,	2 00	<i>Total.</i>
Charity box of Mr. J. Gulliver, for Amer. Ind.	2 00	16 60
A friend for the Indian Missions,	1 00	
Ladies of <i>Boston and the Vicinity</i> , for MARY MASON, at Brainerd,	25 00	115 00
Monthly concert of Old South, Park street, and Essex street churches, for mis. to Jerusalem,	39 67	1,289 30
From "E." for For. Missions,	5 00	
Members of the Old South Church, for the child named JOSHUA HUNTINGTON, by Mr. T. Vose,	30 00	120 00
<i>Boylston</i> , Ms. Fem. Missionary Soc. for the Choctaw Mission, by Polly Hastings, Treas.	12 00	123 79
<i>Braintree</i> , Ms. Fem. Missionary Soc. by Mrs. H. Storrs, Treas.	50 22	294 19
Collected at the monthly concert, during the year; by the Rev. R. S. Storrs,	15 13	30 02
Ladies, for RICHARD SALTER STORRS,	15 94	75 94
<i>Branford</i> , Con. Female friends, by Mr. S. Frisbie, remitted to the Rev. David Smith,	13 75	
<i>Bridgewater</i> , Ms. [See North Bridgewater.]		
<i>Bridport</i> , Ver. Fem. Cent Soc. by Mr. Elisha Brewster,	9 00	202 38
<i>Brimfield</i> , Ms. Collection at a prayer meeting, by H. H.	50 00	42 38
<i>Bristol</i> , Con. A friend, by the Rev. J. Cone,	5 00	
<i>Brookfield</i> , Ms. (W. parish.) Collected at a prayer meeting, by H. H.	21 09	
<i>Brookfield</i> , Con. Fem. Char. Soc. by Urania Merwin, Treas.	21 00	50 56
<i>Brunswick</i> , Me. Capt. John Dunlap, jun. by the Rev. J. W. Ellingwood,	10 00	
David Dunlap, Esq.	10 00	
Rev. President Allen,	10 00	
<i>Butternuts</i> , N. Y. Married Ladies Soc. by the Rev. Isaac Garvin,	15 65	45 45
Young Ladies' Soc. by the Rev. S. Williston,	4 38	21 50
<i>Champlain</i> , N. Y. The ——— Soc. for miss. to the American Indians; by Rev. J. Labaree,	13 00	
The monthly concert, by do.	11 00	51 00
[Four dollars of this last, were from children for educating JOSEPH CHAMPLAIN.]		
<i>Charleston</i> , S. C. Mrs. Keith, and other ladies, for heathen schools,	60 00	
<i>Charlestown</i> , Ms. Scholars in the Fem. Sabbath school of the 1st church, for the mission at Elliot,	6 46	
A lady of the Society, by S. G. Payson, Treas.	1 00	
<i>Chelmsford</i> , Ms. Heathen School Soc. for the mis. at Elliot, by Luey Byam, Treas.	12 00	48 00
<i>Cherry Valley</i> , N. Y. Fem. Cent Soc. by Mary Johnson, Treas.	16 00	32 50
Monthly concert,	5 00	
Elisabeth Beardsley, Abigail Johnson, Mary Hudson, Mary Johnson, \$1 each,	4 00	
Four other persons,	1 00	
<i>Cheshire</i> , Con. Individuals, by the Rev. M. Noyes,	8 00	
<i>Chester</i> , Ms. Fem. Charit. Soc. by the Rev. Mr. Bascom,	10 00	33 58
Stebbins Wood,	1 00	
<i>Cornwall</i> , Con. Avails of a charity box, by the Rev. H. Daggett,	2 00	
<i>Cutchogue</i> , L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named LATHROP THOMSON,	14 22	
<i>Danville</i> , Ver. Monthly concert, by S. P. Dana, Esq.	12 00	
Fem. Char. Soc. for the Palestine mission,	12 00	
<i>Dorset</i> , Ver. Mrs. S. Jackson, for SAMUEL CRAM, residue of the 3d payment,	7 00	
<i>Dracut</i> , Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot,	18 00	53 60
Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum,	11 62	58 29
<i>Dudley</i> , Ms. Fem. Charit. Soc. by Lucinda Kidder, Treas.	10 00	
<i>Durham</i> , N. Y. By the Rev. S. Williston, Individuals in the first Presbyterian Society, viz.		
Hezekiah Baldwin, \$10; Pharez Chittenden, \$5,	15 00	
Dea. B. Chapman, Thomas Gray, Col. Ezra Post, \$5, each,	15 00	
Rev. S. Williston,	5 00	
James Baldwin, Darius Baldwin, \$2 each,	4 00	
A friend of missions,	3 00	
Eunice Strong, Capt. William Campbell, Abijah Pratt, Bernard Bayley, \$1 each; Abijah Pratt, jun. \$1 10,	5 10	
An individual's mite 12 cts. Lucinda Stedman, 38 cts.	50	
Fem. Sewing Society,	1 00	18 60
<i>East-Guilford</i> , Con. Ladies' Cent Society by Prudence Meigs, Treas.	35 00	239 24

<i>East-Hartford, Con.</i> Monthly concert, by the Rev. Joy H. Fairchild,	16 00	
<i>Elisabethtown, N. Jer.</i> A friend of missions,	10 00	
<i>Ellington, Con.</i> Mrs. A. Damon, for the Palestine miss. by the Rev. Mr. Brockway,	2 00	
<i>Enfield, Ms.</i> The following individuals, by the Rev. E. Porter, viz.		
Ephraim Richards,	5 00	
Joseph Keith, \$2; Rosetta Lyon, \$1 50	3 50	
Simeon Waters, Thomas Jones, Charles Gardner, Rufus Powers, Kingsley Underwood, Prince Ford, Caleb Tilson, Jesse Forbes, Sylvanus Howe, Mrs. M. Field, \$1 each,	10 00	
Cyril Carpenter, Hosea Hooker, Abner Pepper, Henry Forbes, Judah Hall, John Allen, Jason Abbott, 50 cts. each,	5 50	
Children and others in sums less than 50 cts.	2 48	
Friends to missions,	5 19	29 65
<i>Exeter, N. H.</i> Mrs. Margaret Dean, for WARD CLARK DEAN, 3d payment,	30 00	
<i>Fairfax, Me.</i> The Rev. Daniel Lovejoy, the product of a missionary field, by the Rev. B. Tappan,	3 00	
<i>Fairfield, Con.</i> Fem. For. Mis. Soc. by T. Dwight, Esq.	20 00	133 13
<i>Farmington, Con.</i> Individuals, by the Rev. Noah Porter,	27 00	
<i>Fitchburg, Ms.</i> Mission and Education Society, towards the support of the Rev. A. Thurston, at the Sand. Isl.	55 32	145 32
<i>Gardner, Me.</i> By the Rev. B. Tappan, Robert H. Gardiner, Esq.	20 00	
Sanford Kingsbury Esq. \$5; Frederic Allen, Esq. \$3,	8 00	
<i>Genoa, N. Y.</i> Fem. Associa. by the Rev. Seth Smith,	15 00	72 68
<i>Gloucester, Ms.</i> A friend to missions for the Palestine mission, \$1; for mission at Brainerd, \$1,	2 30	
Josiah Page, for the translations,	1 00	
Children at School; premiums for good behavior, and progress in study,	4 50	
<i>Goshen, N. Y.</i> Mrs. C. Wells, by the Rev. John Ford,	10 00	
<i>Granby, Ms.</i> Seth Smith,	50	
<i>Greenfield, N. H.</i> A friend of missions, by the Rev. Z. S. Barstow,	30 00	
<i>Greenfield, Ms.</i> Fem. Associa. for schools at Bombay, by Sarah Stearns, Treas.	20 00	149 03
<i>Griswold, Con.</i> Education Soc. by Daniel Huntington, Treas.	24 00	50 00
<i>Hadley, Ms.</i> Fem. Mite Soc. by Pamela Porter, Treas. for JOHN WOODBRIDGE, 4th payment,	30 00	60 00
Farmer's Charitable Society, by Mr. Nathaniel Coolidge, jun.	9 39	27 73
A family charity box, for the Jews, by N. C. jun.	3 61	
<i>Hallowell, Me.</i> By the Rev. Benjamin Tappan, Peter Grant, Esq. \$10; Samuel Moody, Esq. \$3,	13 00	
<i>Hamden, Con.</i> Mr. Ezra Rowe, by the Rev. E. Seranton, 1 50; Mrs. Elizabeth Rowe, \$1,	2 50	
<i>Hartford, Con.</i> Collection after the sermon before the Board, by the Rev. Dr. Nott, on the evening of Sept. 20th,	305 00	
Dea. Tileston, by the Rev. Mr. Hawes,	2 00	
A boy's receipts for vegetables sold,	25	
<i>Hartford, Ohio.</i> Fem. Char. Soc. by Lucy Jones, Treas. for the mission at Elliot,	5 00	24 25
<i>Hatfield, Ms.</i> Mrs. L. Partridge, by the Rev. Dr. Lyman; half of which is for the Palestine mission,	10 00	
<i>Herkimer, N. Y.</i> Fem. For. Miss. Soc. by the Rev. Dr. Nott,	10 00	121 00
Fem. Cent Association, for the Cherokee mission, by Jane Usher, Directress,	15 00	25 00
<i>Hillsborough County, N. H.</i> Bible and Charitable Society, by Richard Boylston, Treas.	13 06	199 04
<i>Holden, Ms.</i> Fem. Charitable Soc. by the Rev. Joseph Avery, for the Choctaw mission,	35 50	156 96
<i>Hopkinton, Ms.</i> The Dorcas Society,	1 00	
<i>Kingsborough, (Johnstown) N. Y.</i> Moral and Benevolent Society by the Rev. E. Yale,	10 00	84 50
Monthly concert, by Dea. Samuel Giles, Treas.	14 00	44 25
<i>Lancashire, Eng.</i> From ladies, for their red sisters at Elliot, to be expended for the increase of the library instituted for the benefit of the children,	40 00	
<i>Leominster, Ms.</i> Jerusha Thurston, 1 50; collected by do. from ladies, 80 cts.	2 30	

* As the two first payments of this Society were made through the Treasury of the "Foreign Mission Soc. of Northampton and neighboring towns," and included in the credit of that Society, it is obvious, that we can include in the Total only the two last payments, which were directly to this Treasury.

		Total.
Litchfield, Con. Fem. Char. Soc. in the Academy, for schools in India or Amer. by Almira J. Dole, Treas.	12 00	136 50
Longmeadow, Ms. Charity box, by Miss M. B.	4 00	
Lyndeboro', N. H. A contribution for ed. hea. chil. in America,	1 50	
Josiah Wheeler, for ed. hea. chil. in India,	1 00	
Middlebury, Ver. A friend of missions, by Mr. E. Brewster,	3 00	
Middletown, Con. For. Mis. Soc. by Richard Hubbard, Esq.	7 00	811 52
Millbury, Ms. Ladies, for Brainerd, or Elliot, by the Rev. Joseph Goffe,	7 06	
Fem. Cent Society for JOSEPH GOFFE,	12 00	24 00
Miller's Place, L. Isl. Fem. Char. Soc. by the Rev. L. Thompson,	15 00	
New Bedford, Ms. An unknown person, for schools among the Amer. Indians,	1 00	
Newburyport, Ms. Female Mite Society for Western Indians, by Miss Hodge,	38 50	
New Haven County, Con. For. Mis. Soc. of the Eastern District, by the Rev. M. Noyes, Treas.	18 00	608 00
New Marlborough, Ms. Fem. Cent Soc. by Rachel Sheldon, Treas.	18 72	79 11
Auxiliary For. Mis. Soc. by Dea. Zenas Wheeler,	5 00	20 00
New Milford, Con. Fem. Mite Society for the mission at Ceylon,	12 00	38 00
New York. Mr. Anson G. Phelps,	100 00	
Norfolk, Con. The Rev. Ralph Emerson, a perquisite for preaching before the Western Star Lodge;—towards the support of a child in Mr. Poor's family in Ceylon,	10 00	
Norridgewock, Me. Juven. Soc. for JOSIAH PEET, 2d payment,	12 00	24 00
Monthly concert, by the Rev. J. Peet,	20 00	98 00
Northbridge, Ms. Fem. Reading Soc. for JOHN CRANE,	12 00	24 00
North Bridgewater, Ms. Newell Society, for the following purposes, viz. for JOHN PORTER, 2d payment,	12 00	
For DANIEL HUNTINGTON, 1st payment,	12 00	
For MARY HALLAM HUNTINGTON, 1st payment,	12 00	
For general objects of the Board,	16 23—52 23	323 80
Jennet Richards, by the Rev. D. Huntington,	1 00	
Samuel Dike, jun. for mis. to Jerusalem,	50	
Northampton, Ms. Collection from a circle who meet for social prayer; by Mr. E. Clark,	15 00	125 52
School of little girls in Pleasant street, by Mr. E. S. Phelps,	2 06	
Norwich Society, (Litchfield) N. Y. Monthly concert, by the Rev. John Frost,	5 75	14 75
Palmer, Ms. Fem. Cent Soc. by Mrs. Colton, Treasurer,	14 54	37 11
A part of a legacy from the estate of Dea. Alpheus Converse, by the Rev. Simeon Colton,	5 00	
Paris, N. Y. Fem. Association for ELIPHALET STEELE, by Harriet Mc Niel, Secretary,	20 00	110 25
Parsippany, N. Jer. Fem. Evangel. Soc. for the benefit of domestic missions, by the Rev. John Ford,	20 00	
Philadelphia, Mr. Henry Gibbs,	5 00	
Fem. Juven. Mite Soc. for PIERCE CHAMBERLAIN, by Mr. Hugh De Haven, jun.	30 00	126 00
Fem. Mite Soc. of Northern Liberties, for SAMUEL LOYD, and HUGH DE HAVEN,	24 00	48 00
Pittsfield, Ms. Monthly concert, by the Rev. H. Humphrey,	2 90	56 90
Princeton, Ms. Monthly concert, in the Presbyterian church, by the Rev. A. Phillips,	12 00	27 00
Young Ladies, for a child in Ceylon, to be called ALONZO PHILLIPS,	12 00	
Providence, R. Isl. In addition to the contribution in July last, after a sermon, by the Rev. E. Cornelius,	4 00	
Reidsville, Geo. (Putnam Co.) Female Soc. of Union Academy and Vicinity, for the Choctaw mission, by Lucy W. Turner,	20 00	
Rome, N. Y. Monthly concert, in the Rev. Moses Gillet's Society, by the Rev. J. Frost,	27 00	
Rumney, N. H. Fem. Soc. by the Rev. A. Bingham,	2 19	6 85
Rupert, Ver. Dr. Silas Graves, Robert Wilson, Henry Chapin, \$1 each, by Rev. W. Jackson,	3 00	
Salem, Ms. Mr. J. B. Lawrence, for a child named NILES,	12 00	
Saybrook, Con. (Pettipaug parish.) Fem. Relig. Soc. by H. Hudson, Esq.	7 93	15 93
Sharon, Con. Hon. J. C. Smith, towards the ed. of a child in Ceylon,	12 00	
Sidney, N. Y. Mrs. Johnson, by the Rev. J. Garvin,	2 00	
Somers, Con. Fem. Cent Soc. by Mrs. Strong, Treasurer,	19 00	140 35
Mr. Chapin,	1 00	

		Total.
South Hadley, Ms.	Several individuals, "friends of missions," by the Rev. E. Porter,	10 79
South Reading, Ms.	Two ladies, by Mr. W. Goodell,	2 00
Springfield, Ms.	Mrs. M. Chapin, for American Indians, by the Rev. S. Osgood,	2 25
Sterling, Ms.	Three young ladies, for the Sand. Isl. mis. by the Rev. Mr. Holcomb,	1 50
Sutton, Ms.	Monthly concert, for the Choctaw mission, by Mr. John Morse,	10 68
		17 68
Townsend, Ms.	Mr. Samuel Stone, for For. Mis.	2 00
Tyringham, Ms.	A female friend of missions, by the Rev. J. W. Dow,	5 00
Utica, N. Y.	Several ladies, by the Rev. J. Frost,	17 93
Uabridge, Ms.	Monthly concert, by the Rev. S. Judson,	5 00
	A friend, for western missions,	1 00
	A young lady, for heathen children,	2 00
Vassalborough, Me.	Benjamin Brown, Esq. by the Rev. B. Tappan,	5 00
Vergennes, Ver.	Fem. Heathen School Soc for ALEXANDER LOVELL,	19 00
Waitsfield and Faystown, Ver.	Male Juven. Soc. for Indian missions, by Orson Skinner, Treas.	15 00
		62 00
Walpole, N. H.	Fem. Cent Soc. by Mrs. M. Bellows, Treas.	27 50
		113 65
Westborough, Ms.	Contribution in the Rev. E. Rockwood's society,	21 00
West Hampton, Ms.	Society of females, for ENOCH HALE,	12 00
		24 00
Wethersfield, Con.	Fem. For. Miss. Soc. by Miss A. Marsh,	55 00
		643 84
	Part of a legacy of Miss Elisabeth Talcott, late of Wethersfield, by Dea. Timothy Stillman, Executor,	100 00
Whitesborough, N. Y.	A friend to missions, by the Rev. J. Frost,	3 00
Windham County, Con.	Charitable Soc. by J. H. Payson, Esq. Treasurer,	27 77
		271 54
Williamstown, Ms.	The Rev. President Moore,	10 00
Wiscasset, Me.	Francis Cook, Esq. by Rev. J. W. Ellingwood,	10 00
	Foreign Mis. Soc. one half for the missions to the East, and the other for missions to the West, by W. Rice, Esq. Treas.	50 00
		400 00
Woburn, Ms.	Monthly concert in the Congrega. Soc. by the Rev. Mr. Chickering,	19 00
		39 00
Worcester County, Ms.	Charitable Soc. by the Rev. Joseph Goffe, Treasurer,	125 00
		1,543 56

The Residence of the donors of the following is unknown.

Sept. 26.	A small balance, for For. missions,	41
Oct. 9.	A poor man, the proceeds of half a day's wages, on the first Monday of five months, for the school at Brainerd, by W. P.	3 10
Oct. 17.	A friend to missions, for west. missions,	5 00

Amount of donations from Sept. 21, to Oct. 20th, \$2,976 20.

Donations in clothing, &c. since the last publication to Oct. 24, inclusive.

- Abington, Mass. From the Fem. Benev. Soc. in the second parish, a box of clothing for the Indian missions, valued at \$76 82, forwarded by Sarah Whitman, Treas.
- Bedford, Mass. A box of clothing for the mission at Brainerd, valued at \$46 57, from the Fem. Char. Soc. by Mr. Benja. Simonds.
- Boylston, Mass. A box of clothing for the mission at Elliot, valued at \$53 23, from the Fem. For. Mis. Soc. by Polly Hastings, Treas.
- Byfield, Mass. A box of clothing for the mission at Elliot, forwarded by the Rev. Mr. Emerson.
- Cambridge, N. Y. A box of clothing for the mission at Elliot, from members belonging to the congregations of the Rev. N. S. Prime, and the Rev. Alexander Bullions. Estimated value \$185.
- Cornish, N. H. From individuals, for the mission at Elliot, 46 articles of clothing, some cloth, &c. valued at \$57 20.
- Danville, Ver. A box of clothing, by S. P. Dana, Esq.
- Durham, N. Y. From the Rev. S. Williston, 24 copies of his Vindication, &c.
- East-Kingston, N. H. A bundle of clothing valued at \$8 75, from females, by Mary D. Hodge.
- Griswold, Con. From a society of females, and from individuals, 18 articles of clothing, &c.
- Hanover, N. H. From the Juvenile Mite Soc. articles of clothing, for the Choctaw mission, valued at \$24.
- Hillsboro', N. C. A box of clothing on its way to Elliot.
- Hopkinton, Mass. Forty garments for the mission establishments among the Indians.
- Lebanon, Con. From individuals, by Miss Lydia Lyman, 14 articles of clothing.
- Lenox, Madison County, N. Y. From ladies, for the mission at Brainerd, 67 articles of bedding and clothing.
- Lisbon, Con. A Bible from an aged lady.

- Litchfield, Con. (South Farms.)* A box of clothing, containing 64 articles, with thread, &c. for the Indian missions, forwarded by Mrs. Rhoda F. Morris, in behalf of the Fem. Char. Association, to the care of the Rev. William Potter, jun. an assistant missionary.
- Mansfield, Con.* From individuals, a cask containing 2 articles of bedding, 143 of clothing, 56 yards of cloth, and various small articles; the whole valued at \$150; committed to the care of the Rev. William Potter, jun. a missionary to the Cherokees.
- Millbury, Mass.* A box forwarded by the Rev. Joseph Goffe, containing 90 garments, 61 yards of cloth, 20 pair of woolen hose, 7 pair of shoes, and some other articles, valued at \$121 in the whole, and designed for the establishment at Brainerd, or that at Elliot.
- Newburyport, Ms.* Young Ladies' Beneficent Society by Mary D. Hodge, a box for Brainerd, containing 40 garments, valued at \$21 25. From ladies a box for Mrs. Poor's school of females in Ceylon, containing work bags, scissors, &c. valued at \$17.
- Oglethorpe, Co. Geo.* Female Mite Soc. at Centre Meeting, a box of clothing valued at \$53 25, intended for the mission on the Arkansaw. Some months ago this Society sent clothing, &c. to Brainerd, valued at \$62.
- Paris, N. Y.* A box of bedding and clothing for the Cherokee mission, containing 50 articles, forwarded by Miss Harriet M'Niel.
- Preston, Con.* From individuals 15 garments, some pamphlets, &c.
- Rowley, Ms.* Rev. Mr. Braman's parish, a package of clothing for the Choctaw mission, containing 18 garments, from ladies, by Mary D. Hodge.
- Smithtown, L. I.* A box of clothing for the mission at Elliot, containing 30 articles, valued at \$20, from the Fem. Char. Soc. forwarded by Harriet M. Arthur.
- Sparta, Geo.* A box of clothing, received at Elliot.
- Upton, Ms.* From the Female Reading Society, for the Brainerd mission, a box containing 25 articles and some cloth; the whole valued at \$40 68.
- Wendell, Ms.* A small box from the Dorcas society, valued at \$8, for the Cherokee mission.
- Westboro', Mass.* A box of clothing from a Berean Society of young ladies, valued at \$17, for the mission at Elliot, by Miss Mindwell C. Whitney, Treas.
- Westford, Mass.* A box of clothing and bedding, containing 46 articles for the Brainerd mission, from the Fem. Char. Soc.
- Weston, Ms.* A box for the Choctaw mission, containing 32 garments and 10 yards of cloth.
- Whitesboro', Oneida county, N. Y.* From ladies, for the mission at Brainerd, 54 articles of bedding and clothing.
- Willington, Con.* A box of clothing for the Brainerd mission, valued at \$15.
- Windham Co. Con.* 18 yards of cloth, being avails of military equipments sold.
- Worcester.* A box for the western missions, containing 65 articles of bedding and clothing, beside a quantity of thimbles, needles, &c. presented by three sisters.
- Unknown.* A box containing bedclothes to a small amount. Several articles, which have not been mentioned in the preceding list, were committed to the Rev. Wm. Potter, jun.

REVIVAL OF RELIGION IN TRUMBULL COUNTY, OHIO.

The following account was kindly furnished in a letter to the Editor of the Panoplist, by the Rev. Harvey Coe, pastor of the church in Vernon, Kinsman, and Hartford, Trumbull county Ohio. The revival here described was one among many, which have been happily experienced in our western country, in the course of the last twelve months.

It may be interesting to the friends of missions, by whose liberality the churches in this western country have been planted and supplied with the means of grace, to peruse a brief history of this church, which was one of the first, that was formed on the Connecticut Western Reserve. It was organized Sept. 17, 1803, by the Rev. Joseph Badger, a missionary from the Connecticut Missionary Society, and consisted of eight members, who were inhabitants of the three towns, in which the members of the church now reside. In the year 1804, there were *fourteen* added; in 1805, *sixteen*, in 1806, *three*, in 1807, *one*, in 1808, *four*, in 1809, *twenty*, in 1810, *eleven*, in 1811, *one*, and in 1813, *two*, making in the whole, *eighty*, who were connected with the church, in the first ten years. In the year 1814, when the union was formed between the church and their present Pastor, there were 51 members in communion. Several had been dismissed and united with a church formed in Kinsman and Wayne, who have since returned by letter to this church. In the five first years, after my connexion with the church, 80 members were added: 21 in 1815; 30 in 1816; 16 in 1817; 6 in 1818; and 7 in 1819. God has owned and blessed this church from its infancy. In 1804, one year after it was formed, its members were encouraged and refreshed, and its numbers greatly increased by a general revival of religion. In the year 1809, there was another time of refreshing from the presence of the Lord, and a goodly number were added to the church. During the five first years of my ministry here, there were several seasons of special attention to religion, in different and limited portions of the societies; in which a good number were hopefully born again. Yet there was nothing, which could be called a general religious awakening. The people generally continued their attention to meeting on the Sabbath, but seemed to grow more stupid and indifferent under the means of grace, for some time preceding the

late revival. Christians were sinfully conformed to this world; and it was very difficult to support weekly conferences and the monthly concert of prayer, especially in some parts of the societies. The wise and foolish virgins slumbered together. In the latter part of the year 1819, a black and portentous cloud hung over us. Divisions and animosities were excited which boded evil to the church and the cause of religion. The only visibly encouraging circumstance was, that a few Christians seemed to have their faith called into more lively exercise, by these dark appearances, and were excited to special prayer, and impressed with the idea that God was about to bless us. The last Sabbath in January 1820, there was a very visible change, in the appearance of the assembly in Hartford Society. Some, who had been at Westfield, an adjoining town, where there was an awakening, were there deeply impressed with a sense of their lost and guilty condition. Conference meetings became more full and solemn. Saturday evening, Feb. 12, the house was thronged, and God appeared to be with the assembly of a truth. Sabbath 13, was a memorable day to Kinsman society. The Lord whom Christians had been seeking, suddenly came to his temple, and saints rejoiced, and sinners trembled before him. At conference in the evening, a large number arose to manifest that they felt themselves to be sinners in a perishing condition, and to request the special prayers of Christians for them. Before the close of the week, 12 or 14 of this number were hopefully brought out of darkness into God's marvellous light; and it is remarkable, that though many were under conviction, yet not one obtained a hope that week, who did not rise as above stated, to ask the prayers of Christians. The awakening had now become general and powerful in Hartford and Kinsman, but nothing special appeared as yet in Vernon, though a larger number attended meeting on the next Saturday evening and the Sabbath following than usual, and appeared uncommonly solemn and attentive. But on Monday evening, the 21st of February, the whole assembly was in tears; and they could be persuaded to retire, at a late hour, only by the appointment of a meeting for prayer the next morning at sunrise; which was attended by a large number from different parts of the town. Thus God commenced his work in these three societies, which are united in Gospel privileges; and all the attendant circumstances were such, as to stain the pride of human glory, to secure all the praise to himself, and display his sovereignty in the dispensations of his grace. Although I attended two religious meetings every day, for a number of weeks in succession, and visited from house to house, yet the church was so extensive, and the work so general, through the three societies, that many anxious inquirers must be neglected without more ministerial labor. The people procured the services of the Rev. Joseph Badger, who spent his whole time with us, and taught publicly, and from house to house, for several weeks. Other brethren also kindly came to our assistance, as opportunity was presented; but the teachers were never so numerous, but what each one might have many anxious sinners listening to his instructions. Meetings were probably multiplied too much for a time; yet those, that were attended by a minister, and others, as far as I could learn, were remarkably free from noise and enthusiasm. All were anxious to be instructed, and nothing could be heard but the voice of the speaker and the sobs of the distressed. There was but little excitement of the passions, except what proceeded from an enlightened understanding, and a convicted heart. The general characteristic of the work was, a deep and an almost overwhelming sense of guilt in the sight of God. Conviction, in most instances, was remarkably pungent, and relief was generally soon obtained. The sins of many, who had been thoughtless and hardened, seemed to be set in order before them at once, in such a light, as to bring them almost to a state of despair; and in a few instances, individuals sunk down and became helpless and speechless under the weight of their sins. Some also strove to the utmost to conceal their feelings and stifle conviction, but were compelled to inquire what they must do to be saved, and hopefully to bow to the sceptre of the Lord Jesus. Some from among the immoral, the profane and intemperate, give pleasing evidence of having passed from death unto life. God has displayed among us, in a wonderful manner, the efficacy of his Almighty grace, and done many marvellous acts, which will be celebrated in heaven with wonder and praise.

Through the summer the work seemed to be at a stand; and there was scarcely a new instance of awakening; but recent appearances have excited fresh hopes, that the Lord is about to revive us again, and appear in his glory.

Vernon, Ohio, Sept. 16, 1820.

SUMMARY.

Did our limits permit, we could present our readers with many articles under this head. But we have room only to say, that letters have been received from Messrs. Fisk and Parsons, dated Scio, June 7th, addressed to the officers of the Board. We have heard indirectly down to July 31st. These brethren were residing at Scio, for the double purpose of studying the Modern Greek, and preserving their health during the summer months. They had printed a small tract for distribution.

By a letter from Mr. Hitchcock, one of the assistant missionaries to the Cherokees on the Arkansas, we learn, that the company consisting of the Rev. Messrs. Finney and Washburn, Messrs. Hitchcock and Orr, and two hired men, arrived at Little Rock on the Arkansas, July 3d, and were proceeding to the seat of the mission, about a hundred miles further up. They had experienced sickness and various hardships by the way; but were in improving health and good spirits. It is stated, in a circuitous manner, that Mr. Washburn subsequently arrived at the seat of the mission, and left his associates about 30 miles behind.